RCA Synod
PAGE 7

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Calvinist Contact

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McBurney's tax appeal proceeds to federal court

by Gerald Vandezande

Mr. Vandezande is Public Affairs Director with the Committee for Justice and Liberty in Toronto.

The Committee for Justice and Liberty (CJL) is pleased to announce that Lyle McBurney's appeal against a Revenue Canada ruling involving the deductibility of contributions to alternative and independent schools is now allowed to proceed directly to the Federal Court of Canada. McBurney and his counsel have received a Notification of Confirmation from the Minister of National Revenue to this effect.

On May 19, Revenue Canada had denied McBurney's request to appeal immediately to the Federal Court. It had insisted that his objections to the reassessments for 1976 and 1977 first be reviewed by the Appeals Branch of Revenue Canada. The latest decision reverses this denial and prevents unnecessary delay in the court proceedings.

The chances of McBurney's appeal being successful are limited. The Trial Division of the Federal Court will probably dismiss the appeal, following a 1974 decision of the Trial Division where a similar appeal was dismissed. McBurney's case will then have to be taken to the Federal Court of Appeal. If it succeeds there, Revenue Canada could appeal to the Supreme Court of Canada.

If taxpayers wish to have their objection disposed of in the same way as McBurney's appeal is ultimately disposed, without taking any further action on their own, they should send copies of their Notices of Reassessment to CJL and complete the necessary forms obtainable from CJL, 229 College Street, Toronto, ON M5T 1R4. CJL's tax counsel will then advise Revenue Canada's Appeals Division of these objectors' position and discuss their case with the appropriate government official on their behalf for a small fee.

The Reformed Church General Synod concluded this year's meetings with a communion service in the First Reformed Church in Hamilton. See page 7 for the story.

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Education

The Secondary Education Review Project (SERP) was established in April, 1980, to conduct a one-year study of Ontario's high school education system. Recently, SERP issued a "Discussion Paper" dealing, among other issues, with the funding of private schools. A brief summary of the "Discussion Paper" is featured on page 5.

Pastoral Counseling

"What kind of person will you be when you are old? What kinds of things will you be doing when you can no longer do your regular work?" Don't let go of your dreams, advises Rev. Ralph Heynen in his weekly column on page 6. There may just be time to live out your life-long dreams.

Synodical reports

Calvinist Contact has arranged for coverage of the Reformed Church in America Synod, Synod of the Christian Reformed Church, and the General Assembly of the Prebyterian Church in Canada. Reports on the RCA Synod appear in this issue on page 7. Coverage of the Christian Reformed Church Synod will be featured in the next issue. And reports on the PCC General Assembly will appear shortly thereafter.

Gereformeerde Kerken convene in Germany

Bad Bentheim, West Germany — For the first time in approximately 400 years the Reformed Churches in the Netherlands (GKN) opened their Synod meetings here in May. Not since the refugee churches, as churches in exile under the oppression of Alva in 1571, held their synod in Emden, has a Netherlands Reformed church met in synodal assembly in this area. The Evangelisch Altreformierte Kirche, consisting of 13 churches, with a total membership of 7,000 is a part of the Reformed Churches in The Netherlands.

The prayer service including communion was led by the local pastor, the Rev. E.F. Alberts. The sermon was preached by the Rev. A.C. Hofland, president of last year's synod and re-elected president of this synod which will meet on specified times throughout 1981 and 1982 in Lunteren.

On the first day of synod the Rev. John van der Reest from Emlichheim, West Germany, presented the president of synod with a copy of the Reformed Church Order in German. This translation had been made because few of the German Reformed church members no longer knew the Dutch language.

CLAC certified by Canada Labour Relations Board

by Wilma Binnema VanderSchaaf

A transprovincial bus company, Maverick Coachlines, was organized by CLAC recently. The Vancouver based company employs 40 people. A few interested workers met with CLAC representatives and discussed various options. They went on to lay the groundwork for the final acceptance of CLAC as their union. The signing up was done by three to four workers on the inside and almost 100 percent response for CLAC was the result.

A.T.U. (Amalgamated Transport Union), a large union, had also made some efforts to organize the workers.

Organizing the workers offered no major obstacle. However, since the company is trans-provincial, certification as a union is required by the Canada Labour Relations Board. CLAC, on the national level has, as Neil Roos, Vancouver Representative, put it, "looked up against trying for certification from the Canada Labour Relations Board." It could be a gamble. It was feared that since the CLAC is often seen as discriminatory, and selective, the process would be long, arduous and possibly without successful results.

CLAC Local 66 in Vancouver, certified many times in different company settings by the BC Board, made the application. By way of using a recognized provincial organization, CLAC hoped to illustrate the validity of its existence.

The Canada Labour Relations Board thoroughly investigated all technical details such as payment of initiation fees and the procedures followed in signing up members. It did not find CLAC's process wanting.

After a brief meeting with CLAC representatives in Vancouver, the Canada Labour Relations Board decided to grant CLAC certification.

This is a first for CLAC, in terms of the federal jurisdiction of the Board. "It will most likely set a precedent," Neil Roos commented, "because there is no way now, of denying that CLAC is a bona fide trade union under the Canada Labour Code."

VIEWPOINT

by Keith Knight

The redeeming value of sports

Sports figures are gods unto themselves, a sports enthusiast once said. If ever there existed an area of modern culture which tends to create self-made heroes it is in the area of sports.

The Church has not dealt with the world of sports yet, either because it has not dared or because it does not know how. What sort of redeeming qualities can be found in, for example, the Stanley Cup playoffs? Can a home run be God-glorifying? As God-glorifying, I suppose, as turning a nut on a GM assembly line.

Many of us or our children have dabbled in little league baseball. It is, or was, a lot of fun. It proved to be good exercise and it trained one in the art of competition. All of them fine goals.

Taking part in high school football games or basketball games as a youngster (always as coach, never as player), stressed the importance of a finely tuned body and of playing the game well. As long as you are young and the game is just a game, that's okay.

The moment that a sport becomes a profession we begin to question its ethics. Up until the mid-1960s we frowned upon a Christian's active involvement in a professional sport. Many of us still hold that creed today. Playing a professional sport means that you have to play the game on Sundays and that was wrong, plain and simple. God has given us the Sabbath as a day of rest and there is a great abuse of this day today.

But is the place of the Sabbath the only criterion in passing judgment on professional sports? Can a Christian play in a professional sport today and still maintain his Christianity?

Professional hockey is designed to provide pure entertainment to millions of Canadians and Americans each winter. It is a multi-million dollar business. Athletes draw huge salaries and the front office records huge profits. Highly skilled men play against each other in an arena much like the great athletes performed in the days of Paul. He paints the struggle of life in sports-like terms: "I have run the race; I have fought the good fight...."

Christians belong in every area of life, and without exception, you can find them in every area of life. There was a time when one would be hard pressed to find a professing Christian in politics at Capitol Hill. Today there are organized Bible study groups and prayer groups among Members of Parliament and the civil service.

Professional sports is similar. Hockey Ministries International has members of virtually every professional hockey team in North America. Individual teams have groups of Christians who get together regularly for Bible study. It must be difficult to be a highly-skilled professional player with an attractive salary and a busy schedule and still be able to practice your Christianity.

Hockey players are known to run summer camps for young boys who want to develop their hockey skills. Most of the big stars operate these schools and each attracts hundreds of boys.

Hockey Ministries International has now developed Christian Athlete Hockey Camps which will be held in various centres around the country. Christian players will teach Christian youngsters how to play hockey Christianly. That is beautiful to see.

I know of at least one professional hockey player who is a member of the Christian Reformed Church. He plays with the Montreal Canadiens. There is also a professional soccer player with the North American Soccer League who is a member of a Christian Reformed Church in St. Catharines.

Their lives are not easy; their challenges are great. Yet these men, and the professional women athletes too, have special talents and have set for themselves, special goals.

Our church has never known quite what to make of sports. As recreation it seemed to be enjoyable . . . a game of baseball at the church picnic was always a big item. The Christian Hockey Leagues which exist in various parts of the country are known to be anything but light-hearted, fun-loving hours of recreation. If memory serves me correctly, they were always (and probably still are), hard-checking, fist-swinging, winner-take-all duels which take place at 11 p.m. or 1 a.m. in some remote arena.

In high school sports there seems to be very little parent participation in the activities of the students in such activities as basketball, baseball or soccer. Students still consider sports to be recreation. There seems to be very little excellence, play knowledge, keen training, healthy competition.

When it comes to the real arenas of our lives: the football fields and the basketball courts, can we also say that we have "run the race; fought the good fight," tried our best?

God most certainly has a place in sports in 1981. In many cases His absence is all too obvious and we often seem content to let it remain "unclaimed for Christ." Sports also has a place in God's world.

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Word, deed and missions — 5

Poverty and the Gospel

Sin is often a neglected factor in the discussion on poverty and its proposed solutions. Yet man's problem is sin. He is not basically good.

Sin has a radical character. It is within the heart of every man (Rom. 3:23). "The heart is deceitful above all things, and desperately corrupt; who can understand it?" (Jer. 17:9; cf. Eccl. 8:11). Because of his revolt against God and his sinful desires, man either rejects God or distorts God's moral laws. Man's spiritual rebellion disrupts human relationships, breaks the line of communication with God, defiles human personality, brings injustice and want.

The reality of the power of evil must not be forgotten in the economic disruptions we witness around us. Satan is very alive and active (John 8:44; Eph. 2:2).

Much is written about social and structural sins. However, we need to begin with the individual. The individual's sin becomes a reality in the structures of society and culture. One example of deeply rooted sin in so many developing countries is corruption in public and commercial life. It is a menace to society and arrests its economic development.

A little more than two centuries ago, Sir Robert Walpole maintained that in Britain every man has his price. Stephen Neill correctly remarks, "In a single generation France and the United States have been shaken by scandals of the largest dimensions. Serious as these things are in States with well-established governments, they are even more serious in the newly independent countries, where the hold of the governments on situations is still somewhat precarious and sound traditions have yet to be established."

In Indonesia there is a crack-down on corruption. The anti-corruption campaign is in full swing. Many Indonesians were not surprised. "To put it bluntly," declared Dr. Yuwono Sudarsono, a social science lecturer at the University of Indonesia, "in today's political arena, people are easily bought because idealism has a commercial quality." A provincial governor, Maj. Gen. Suparjo, of Central Java, dropped in unannounced on government offices in the regent of Klaten, only to be confronted by unoccupied desks of subordinates who plainly weren't expecting the governor. Heartened by the sight of children playing in a local schoolyard, Gov. Suparjo went over to the school office — only to find it empty.

The world is going through one economic and political upheaval after another. So much is happening that we are almost becoming shock proof. Shouldn't we ask ourselves: Aren't we seeing God's judging hand going through the world today? The Lord is still the sovereign and holy Judge of all. If man refuses to repent and believe the Gospel of Jesus Christ, he remains under the wrath of God and receives judgment instead of salvation (John 3:36).

Man himself is the problem. That's why Jesus directs Himself to the heart of man (Mark 7:21f). Man's fatal disease can only be cured by one remedy — the Gospel. The Gospel of sin, salvation and service must be preached. It is foolish to expect the coming of the millenium through social revolution. I agree with Dr. Klaas Runia's remarks: "When Jesus himself announced the coming of the Kingdom of God, we do indeed find that this Kingdom has to do with the liberation of the oppressed and the prisoners (cf. Luke 4:19, 20), but this aspect, too, is never isolated from the spiritual redemption of man. The message about the Kingdom is always connected with the call to repentance (cf. Mark 1:15ff). The only way to enter the Kingdom is the way of regeneration, of being born again (John 3). Jesus knew too well that the transformation of social and political structures does not bring man one step closer to the Kingdom of God . . . Man himself must change. If man wants to improve his world without a real change of his own heart and mentality, the only result will be that the end will be worse than the beginning. One is reminded here of the parable of Matthew 12:43ff. (cf. Luke 11: 24ff). The unclean spirit has left the house, but when the house remains empty he returns with seven other spirits and 'the last state of that man becomes worse than the first!'"

To be continued....

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LETTERS

Christian education: an alternative?

Dear Sir:
On different occasions you have probably discussed the public school system. It is a topic of discussion with our church-going people, as well as our neighbours or other people down your street. It is not only Christians that are dissatisfied with the public school system. On our street alone I know of four families who send their children to the catholic schoof as an alternative. They believe that this is a better system than what our government presently has to offer.

Talking to some of my neighbours and people I meet in my work in general, agree that maybe the public school leaves certain things to be desired. One neighbour of mine, who has little or nothing to do with God said to me, "No teacher is going to teach my child his or her view on sex, marriage, or any other filth of today's society between man and woman." I immediately attacked my neighbour's strong statement as I did not expect this from a man I knew to be liberal in so many other things.

He knows of our Christian schools and defended himself, saying to me: "You Christians should not withdraw yourseives from the public schools or the world for your God planted you here to witness and spread His Word." Little did he realize that in his own way, he too, withdrew from the public school system and I told him so. Yet, I have heard this same statement in similar fashions from other Christians I have met in my travels.

One chap, a minister, voiced that same statement to me, also. I mentioned Proverbs 22:6: "Train up a child in the way he should go," to him. To me that means that we must do everything possible in the education of our children and that includes Christian schools. This is precisely the foundation of your child and mine: the home and the school. This is where it all starts. This is precisely the point I'm trying to bring across.

I am convinced that with a lot of Christians today the concern for the future of their child, the priority is definitely in the wrong place, otherwise our schools would be filled to capacity. To hit the nail on the head, I believe that the reason Christian schools are not filled to capacity is because of the almighty dollar. Yes, that dollar hurts my pocketbook too, but it also gives me blessings knowing that my child is being taught in surroundings and by teachers of the same Christian convictions as me. If the Christian schools were government supported, they would be filled to capacity. If we all looked back and remember in the way our parents and their parents were brought up, we should not forget that Christ is our master and He must remain the centre of our lives, and only on Him can we build.

Wake up brother, this is our Father's world. Paul said: "Whatsoever a man soweth, that also shall he reap." Or read Ephesians 6-4: "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord;" and nurture means to educate and train. I'm sure you all agree that basically the parents' upbringing is the key to their behaviour and character. Problem children in Christian schools generally come from parents with inconsistent Christian lives, and problem children in public schools generally come from loose or broken homes.

Why then a Christian school? Do you want your child taught something contradictory to God's Word as the truth? If so, you are doing this by choice. That is the public school. And for this I believe you will have to answer to God for allowing wrong ideas to be planted, sewn, and reaped in your child's mind.

A Christian school offers much more control over what your child is being taught. The Bible, just like at home, is its foundation, and from that we can give our children the backbone of trust and faith in God in all their daily life and work. The libraries contain good, healthy material, its teachers have good moral values and they learn the truth about God's creation.

Surely as a Christian you are not blind to this wonderful opportunity that we have available. Many are less fortunate. Let the seed that you planted be nourished here, and be cared for by God's love.

Of course if your children have outgrown the school age or have no children, please continue or join in and support with joy, offerings, prayer, and help.

Christians raised by loving and praying hands may be exposed and trained in love, respect, honesty, and faithfulness. Then when they grow up and step out into the world they will do it well.

And if we as parents put our priorities in proper perspective and let the cost be a happy sacrifice, the burden will be a blessed one. Let us all encourage one another to serve the Lord to the best of our ability. We can always raise lots of money for our mission fields which is beautiful and necessary, and don't stop giving, but let us also not forget our(your) children, because if we don't concentrate on them as a mission field also, then how can we expect them to continue the mission fields abroad which you and I have supported for so long.

Let's start with ourselves today and serve the Lord to the best of our ability, also in our schools, and mould your boy or girl in the Christian way of life.

Hank Nieuwstraten,
Whitby, ON

Curriculum as good as the teacher

Dear Sir:
We appreciated the objective and helpful comparison between the All-Bible (Scripture Press) curriculum and the Bible Way (Christian Reformed Church) curriculum in the May 29 issue.

We're in whole-hearted agreement with two of the concerns which Mrs. Nell Vanturennout so well expressed: the value of teacher training and the error of stopping church education with youth.

A curriculum is only a tool for a teacher. It's the Christian faith and spirit of the teacher combined with an effective use of lesson materials that makes for a genuine learning of response to God's Word by students. Teacher training helps fire that spirit and improve effective teaching. That's why we've provided regional trainers, close to churches and ready to give valuable workshops on the local level.

Education in the church should continue through young adult and adult ages. If we don't continue to learn God's Word how can we do it or tell it. That's why we've been producing since 1978 a steady stream of materials designed for older groups, like Decisions, A Place to Stand, and Beyond Doubt. Soon two more will be available, Reasons and To All Generations.

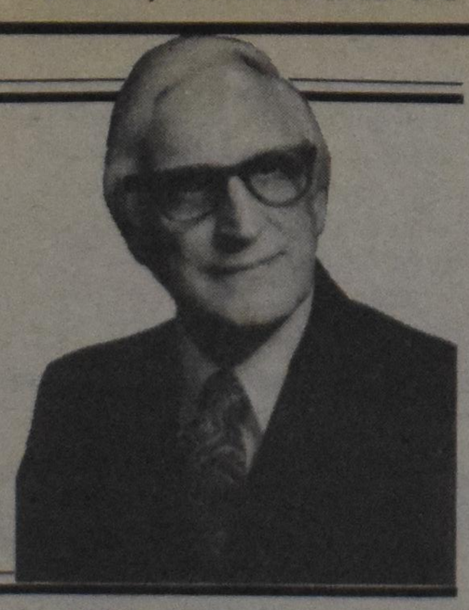
As Mrs. Vanturennout rightly notes, the Bible Way curriculum does not produce a separate course for each age level. Instead we have two year courses (preschool — 4 and 5 year olds, 1st and 2nd grade, etc.). That's admittedly not ideal, but the reason for it is twofold; we're not a commercial firm so our money resources for development are limited, and churches with small classes often need to combine two age levels anyway.

Our appreciation again for the helpful comparison.

Harvey A. Smit,
Education Department,
Board of Publications of the
Christian Reformed Church

Evangelism Today

by Wesley Smedes



How to keep people from coming to church

There are many ways to keep people from coming to your church. It's real easy. In fact, it doesn't take much work at all. With just a little effort or no effort at all, a church can become a real expert at this. People from the community will stay away in droves.

1. Don't invite people to come to church. There are a large number of persons who wouldn't feel free to come to your church without an invitation. They think they wouldn't be welcome. A survey indicated that 40 percent of the people who start coming to church do so because someone invited them. By not inviting them, you can let them know that staying home or going to some other church would be better for them.

2. If a stranger happens to walk into your service, give the cold shoulder. See how easy this is. You don't have to say a word. If the visitor does look at you, turn your head. Good body language. The message will come through loud and clear that you don't need that person in your church. Not many will insist on returning.

3. Be on your guard for any stray visitor. Don't let them know where a bulletin may be obtained or where the nursery is or the comfort stations are located. Let them find their own way. They will get the message.

4. If someone insists on coming a second or third time, make sure the person is not invited to the coffee hour and especially not to anyone's home. Such a person could become a regular "hang'er-on'er."

5. Have a limited program. Too many programs related to people's concerns and needs have a way of generating interest. If you have classes on "Before Marriage" or on "Family Enrichment" or a program for single parents, people of the community might come. Need-oriented programs can spoil the game plan of keeping people away. You can begin to sense how much work you can save yourself as a church. One church in Denver had a class on "Parenting," and would you believe that over 70 women from the community attended. And they had to bother serving coffee besides. That definitely is not the way to keep people away from your church.

6. Count on your building to bring people in. You have a beautiful edifice — cushioned pews, carpeted floors, stained-glass windows, a well-landscaped yard. Count on your building to draw them, rather than on person-to-person contact; people will tend to stay away. People may come to see what is inside a building once; but, if they do not find a caring, friendly church, you don't have to worry about their returning.

7. Take the attitude that "if community people are supposed to come to your church, the Lord will bring them in." The church is on the corner; the sign says "Welcome"; they will find their way in if they are "really of us." The responsibility, then, isn't yours. This works well. It keeps people away. What will happen is that some busy Arminians will invite the community people to come to their church, and God will use them to bring in His elect.

8. Never set any goals. If a church has no goals as to the number of people it wants to contact through mailings, invitations, or programs or as to which people in its community it wants to reach, the members will soon sense that the church is for them and theirs. Good goals, which the whole church owns, are a reminder and motivator for bringing people into the church. The church that kept saying 81 new members in '81 had new people coming. Best not to have goals if you want to keep people away.

9. Use only "church" language in the services, language that only the well-informed members can understand. Words like justification, sanctification, predestination without simple explanation will confuse any visitor and keep them from returning. The use of "in" language can keep our churches exclusive.

There are any number of other ways to keep people away. What is so neat about this game is that it doesn't take many people to do it. Any one or two people can make it work.

And we have had some success. A recent survey of Christian Reformed Churches in small communities indicated that very few visitors from the community were present in the Sunday services.

Perhaps this can all be simplified. If you want to keep people from coming to your church, do nothing.

If you want people to attend your Sunday services, you have to work at it!

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Church Page

Evangelism efforts in Fort McMurray

Fort McMurray, March 25, 1981. Greetings in the name of the Lord.

Beyond doubt, the Lord is faithful and blesses the work done in and for his kingdom. One more name was officially added to the book of life when Rhonda was baptized in the month of February. She had been attending for about a year and a half when she decided that she could no longer say no to the call of the Lord.

Beyond doubt, the Lord blesses often in different ways than we expect him to. I am not sure what your expectations were for the Fort McMurray ministry of the Chr. Ref. Church, but I suspect that many of you, as some of us, have had to revise our dreams a bit. We are looking forward to a MAP (mission analysis projection) study to be done by John VanTil, our regional Home Missionary; Dave Ticgelaar, home missionary of Kamloops; and a member of the N.A. Home Missions Committee. This means a rather extensive evaluation of all our work and interviews with every person who has some contact with us here. Looking forward to the results of this. MAP is a regular procedure in Home Missions work.

Beyond doubt, the word of the Lord is delivered to the population of Fort McMurray in many varied ways on a very regular basis. Just to give an idea of what is being done besides our regular services, Sunday school and club work. The Back to God Hour is aired weekly on radio. We deliver 1,200 *Today* booklets and 2,000 *Our Home* magazines every time they appear in print. There have been at least 15 showings of our own locally produced programs or those of CRC T.V. this year already. And over 2,000 N.T. "Reach Out" editions have been placed in motels and camps. And, we make regular use of newspapers through our advertising, writing of articles or news items.

Beyond doubt, the youth groups during the week are the most successful of our programs, if attendance is an indicator. Both the FISH (group over 10 years old) and the ABC club (4 years and older club, in another part of town) are doing very well. Thank the Lord for all the faithful teachers we have.

Beyond doubt we are taking more responsibility for our finances. We incorporated payment of quotas (in full) and limited salary support as items in our budget for this year. Technically we count ourselves as 7 families. As of this date we are still in stage one of church development (non-organized). Pray with us that we may receive more people who will stay on a more permanent basis.

Beyond Doubt is also a book we use as a congregation for family devotions and guideline for preaching. Through it we hope to become more familiar with the doctrines of the church as the church has tried to formulate its faith throughout the ages. Prayer as a topic for discussion and study is one of the main items on the agenda at present. I am now writing special exercise sheets that can be used in practice learning by every individual. They also serve as basis for our discussions. A fascinating and very important topic.

Beyond Doubt, we would love to hear from you. We know you support the work done here through financial backing that we receive through the treasurer of classis. We appreciate that very much because without it our work would be impossible. Yet a personal note once in a while does a lot to give that personal touch to it all. Our address is 162 Beacon Hill Dr., Fort McMurray, AB T9H 2P5. I'll pass your greetings on to our group.

Your fellow servant in the Lord Jesus. Wolter Smit, representing the Chr. Ref. Church group in Fort McMurray.

Edmonton Chr. Ref. Church bulletins

Pastoral Pondering

Comfort, comfort ye my people

If you were to ask me what in my opinion is the most prevailing spiritual problem of the church and in the Christian life today, I would suggest that it is this whole matter of "discouragement."

I remember how, a few years ago, while I was employed with a Dutch Christian broadcasting organization — I went through a period of severe spiritual discouragement. Then one evening a wonderful Christian lady, Dr. F.T. Diemer-Lindeboom, called me on the phone and said, "Dr. Hielema, I know that you are going through hard times. We heard about it, and I just want to pass on to you a few words of the apostle Peter." She then read that statement in First Peter 2:19 and 20: "A man does something valuable when he endures pain, as in the sight of God, though he knows he is suffering unjustly. After all, it is no credit to you if you are patient in bearing a punishment which you have richly deserved! But if you do your duty and are punished for it and can still accept it patiently, you are doing something worth while in God's sight. Indeed that is your calling." Well, that is Reformed faith in action.

We exist in this world, as members of the Body of Christ, to encourage and comfort one another. That is what the apostle is doing in II Cor. 1:4, 5, 8-10. The Christians in Corinth were going through rough times. There was the influence of false teachers; there were those members of the church who had yielded to heresies; there were the charges which people brought against Paul himself; and "the spirit of the times," the influence of society that acted as if God did not exist.

Notice how the apostle associates himself, or rather, identifies himself with these Christians, representing his afflictions with theirs and his comfort also — as belonging to them. Paul, indeed, was a tremendous pastor and shepherd. He knew what the Christian life was all about. It was not just a matter of praising and rejoicing. It also meant suffering, fighting and bearing the reproach of Christ. And what Peter does in his letters, Paul does with respect to the Corinthians. In all their troubles and pains he points to the Father of our Lord Jesus Christ, the source of all comfort and hope.

But there is a real danger here. Beware of spiritual egotism and pious self-righteousness. The Lord does not bestow his grace and comfort to keep it locked up in your own heart. There are such people. They preserve the Christian faith as a well-guarded secret, like a pearl in a box. But that is the very opposite of what Paul writes about. He emphasizes the fact that we are comforted by God in order to comfort others. You must always look at comfort in context. No one of us is an island. In the Lord's service you cannot just do your own thing. Individualism is a terrible abnormality in the kingdom of Christ.

But are we able to comfort others? So often you hear people say, "You just do not understand and realize what I'm going through." And they are right. The sensitivity that we are supposed to have as Christians is often rooted in man's and not the Lord's conception of comfort and hope. We are to be Scripturally directed.

There must be this reciprocity: I participate in the Lord's comfort and, therefore, I'm enabled by the Holy Spirit to comfort others.

Rev. J. Hielema,
Maranatha Chr. Ref. Church, Calgary, AB

Orthodox Christian Reformed Church
Sunday worship service
at Orange Hall,
Maitland St. North,
Listowel.
Minister:
Rev. Cornelis Bronsveld
10 a.m. worship service
2:30 p.m. worship service
★★★

Hymn history

Tragedy was associated with the writing of the hymn, "It is well with my soul." H.G. Spafford wrote the poem in December, 1873, in the mid-Atlantic over the exact spot where his four children had drowned a few days before. His wife and children had been sailing to France on one of the largest ships at that time, when it was rammed by an English iron sailing vessel and sank to the bottom of the ocean within two hours, killing 226 people. Mrs. Spafford lived, but the four children were lost.

Just weeks before this tragic drowning, Spafford had lost everything he owned in the great Chicago fire. And now, if not tested enough, he lost all of his children.

As soon as it could be arranged, Spafford sailed to Europe to join his wife. On the way, December, 1873, the Captain of his ship pointed out to him the spot where the tragedy had occurred. Here in the dark of night, with a heart heavy with grief and pain, but yet surging with faith and hope, Spafford wrote these words: When peace like a river attendeth my way; When sorrow like sea-billows roll; Whatever my lot, Thou hast taught me to say; it is well, it is well with my soul!"

Philip Paul Bliss wrote the music for this hymn in November, 1876. Two weeks after it had been written, Bliss and his wife were killed in a tragic train crash in Ashtabula, Ohio.

Is it not moving to know that this famous gospel hymn, written under such tragic circumstances is still sung in our churches today, over 100 years later?

Clinton (ON),
Chr. Ref. Church

Church News

Christian Reformed

Called

—to Welland Junction, Rev. Sieds Vander Meer, of Bethel, New Market, ON.

—to First Church of Chatham, Rev. John Zantingh of Calvin, Dundas, ON.

—to Ottewell, (Edmonton), AB, Rev. P. Tigchelaar of Summit Chr. Ref. Church, Kamloops, BC.

—to First Church, Orillia, ON, the Rev. A. De Jager of Bowmanville, ON.

Time change

Summit Chr. Ref. Church of Kamloops, BC will have the morning service at 10:00 instead of 11:00 a.m. starting the first Sunday in July.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR ..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT .. 7:30 a.m. 1110
Edson-CJYR ..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB .. 8:30 p.m. 1280
Peace River-CKYL ... 7:00 p.m. 610

BRITISH COLUMBIA
Abbotsford-CFVR . 11:30 a.m. 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY ..... 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) ..... 10:00 p.m. 98.3
Langley-CJJC ..... 10:00 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Port Alberni-CJAV
(Tues) ..... 9:30 a.m. 1240
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB ..... 10:00 a.m. 940

MANITOBA
Altona-CFAM ..... 9:30 a.m. 950
Boissevain-CJRB .. 9:30 a.m. 1220
Steinbach-CHSM .. 9:30 a.m. 1250
Winnipeg-CKJS ..... 9:15 a.m. 810

SASKATCHEWAN
Regina-CFMQ-FM .. 8:30 p.m. 92.0

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS .... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC .... 8:30 a.m. 1380
Ottawa-CFGO ..... 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) . 7:00 p.m. 1350
Sarnia-CHOK ..... 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS .... 9:00 a.m. 1240
Thunder Bay-CFPA . 9:30 a.m. 1230
Toronto-CKFH ..... 9:30 a.m. 1430
Wingham-CKNX ... 10:30 a.m. 920
Woodstock-CKOK . 8:30 a.m. 1340

NOVA SCOTIA
Digby-CKDY ..... 5:00 p.m. 1420
Kentville-CKEN .... 5:00 p.m. 1490
Middleton-CKAD ... 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB ..... 8:00 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF .... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB . 10:30 a.m. 550
Newcastle-CFAN ... 9:00 a.m. 790
St. John-CHSJ ..... 7:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall .... 9:30 a.m. 1170
CFCL-Timmins ..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal .... 8:00 a.m. 1090
CKLM-Montreal .... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers .. 7:45 a.m. 550

THE BACK TO GOD HOUR

P.O. Box 5070, 760 Brant St.,
Burlington, ON L7R 3Y8 — (416) 637-3434

Education

by Harry A. de Vries

Jarvis Chr. School spirit was obvious at Master Field Day in Ancaster, ON, Saturday, June 12. Chr. elementary schools from Dunnville, Fruitland, Hamilton, Jarvis, and St. Catharines competed in various track and field events. Calvin Christian of Hamilton placed first, narrowly beating Calvin Memorial of St. Catharines.

SERP report asks for reponse

The Ontario government Ministry of Education has just released a Commission report on Secondary education in Ontario, to which it seeks the response of the people of Ontario by the end of this month. The report is a discussion paper for the public and is known as the Secondary Education Review Project, also known as SERP.

Early in 1980 the Minister of Education announced the complete review of the Ontario Secondary School System to consider three basic questions to which clear and firm answers must be sought. What do we want from our Secondary Schools? Why do we want it? How are we going to do it?

This May, the Commission assigned to the task of proposing some answers, issued SERP to elicit the public's reactions to the recommendations which the Commission is thinking of making. When the public's submissions have been made and reviewed, the Commission will then make specific recommendations to the Minister of Education.

The review was initiated to find ways to adapt schools to the economic and social needs of students today. Parents generally have complained that Ontario's secondary schools lack discipline, that they do not teach basic literary and numbers skills adequately, that they do not prepare students for places of employment, that high schools foster muddled values, and that they have destroyed a common educational experience in favour of personal freedom because of the credit system instituted in 1967.

The paper recognizes some of the problems but notes that the schools are placed in a society where values and patterns of behaviour have changed and on which technology has made a significant impact. The role of women has changed, the drug scene is a new influence, students stay in school longer, and students' needs have changed.

The Commission suggests changes in both subject material taught and in course requirements. It recommends the institution of one rather than two diplomas, one for those who wish to complete grade 10 and another for those who finish grade 12. This would mean elimination of grade 13. It further suggests more compulsory credits and more standardization of educational materials at the secondary level. The Ministry will be asked to provide more incentives and greater latitude in arranging student work programs with industry and other educational institutions.

Among issues requiring further examination was the matter of funding private schools. While the brief points out that many other provinces have various forms of public support for its private schools, that is not the case in Ontario.

However, rather than suggesting that the government proceed to fund both the separate and private, or independent schools, it raises two matters which have given concern in the discussion of the Commission, namely: the fact that the decline of the school-age population will already put a considerable strain on the present school system finances; and secondly, that the recognition and support of private school would lead to subsequent and natural requests for provision of physical facilities. These facilities, such as technical shops, would likely duplicate many of those now installed in publicly supported secondary schools, but projected to be under-utilized in the future.

The Ontario Alliance of Chr. Schools (OACS) plans to submit a detailed brief to the Commission. The Alliance is of the opinion that support for Christian schools lies with the provincial government. Parental groups and individual schools would do well to express their views by letter as well, since the opportunity to influence the education in Ontario does not come very often. Most Ontario schools have copies of the SERP report. Letters should be submitted: SERP, Ministry of Education, Mowat Block, 17th Floor, Queen's Park, Toronto, ON M7A 1L2 by June 30.

St. Catharines schools approve $1 million budget

The Association for Christian Education of St. Catharines, (ON), which operates Calvin Memorial Christian School and Beacon Christian High School, recently approved its 1981-82 budget totalling $1,065,000.

The membership met on June 9 to give approval to the budget and to take part in a farewell program for Calvin principal John Stronks who was leaving after 14 years to take a newly created post with the Ontario Alliance of Christian Schools.

The schools have a combined student enrolment of about 650 from kindergarten through grade 12 in two schools. Some 80 percent of the $1 million budget is devoted to teachers salaries.

School board chairman Marinus Koole recalled that the first budget for the Association when Calvin Memorial was opened in 1959, was about $35,000.

Under the new budget, parents with one or more students in the elementary school pay about $2,200 per year while parents with children only in the secondary school pay $2,900 per year. Children in both schools also requires an annual tuition of $2,900.

Following routine business, a farewell program was presented which included participation by various members of the board and staff.

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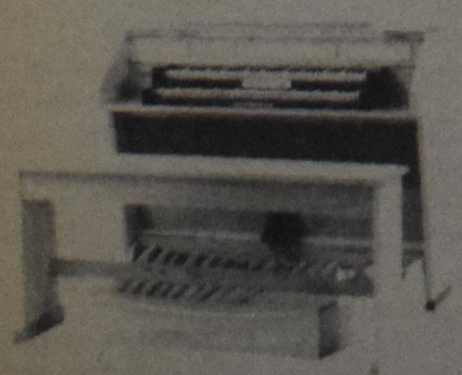

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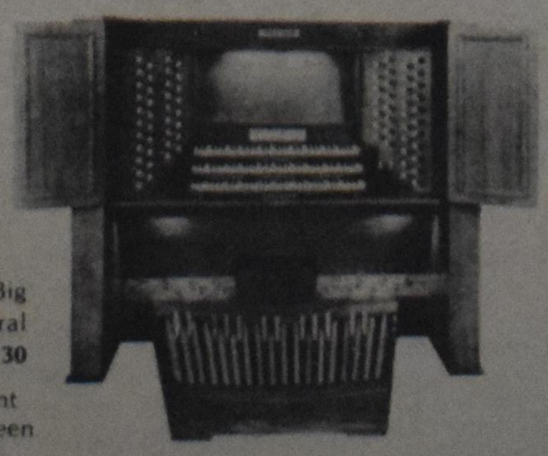

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YOU AND YOUR MIND

by Wally Goossen

One of the greatest needs in our lives is to have a purpose. Christians who are conscientious are always looking for God's purpose in their lives.

But what about the person who is suffering from nervous disorder and cannot do very much of anything? He feels he is no use to anyone, that his life is meaningless and that he is letting both God and his spouse down.

But that is far from the truth. The service of God is more an attitude than it is of doing things. You can do a lot of things and still have a bad attitude, and you can have a good attitude and accomplish very little if you have a handicap.

There was a time when I used to preach a lot of silent sermons which no one but I could hear. One day I told a friend about it and he said that God would give me credit for preaching those sermons as if I had preached them in a church because I wanted to please Him.

But it is difficult for a man, for instance, who has a family to provide for, not to feel as if he is a failure and shirking his duty if he is not working.

If only you can see that God is the Provider and will take care of your family and you. It is not as if you refused to work. You have an illness. Accept that you have a handicap which doesn't permit you to do all you would like to do. Don't add guilt to your already burdened mind. Remember the words of John Milton, who, when he went blind, asked: "Does God demand day labour light denied?" However, he realized: "They also serve who stand and wait."

We need not always be busy doing things. Yes there are many things to be done for God but there is also a time for not doing, for quietness and contemplation. Anxious service is not God's will for us. He does not drive us, He leads us.

So if you find yourself unable to do what you think is your responsibility, remember that God may have relieved you for a while. That He just wants you to take your time to regain your strength and your health so that in time you will be able to serve Him better. Remember He loves you just as you are. Rest and be at peace.

★ ★ ★

Bill looked forward to the party that evening, except for one thing. What if he had an accident. At 35 that would be embarrassing indeed.

Whenever he went to visit he always made sure he knew where the bathroom was. Whenever he went to a public place such as a theatre, he made sure he had quick access to the bathroom.

Bill's problem was a nervous bladder. It had never failed him but for some reason he didn't understand, he had this fear of having an accident.

Whenever a bathroom was occupied he would get restless and anxious because the bathroom was not available to him.

"What if I have to go right now!" flashed through his mind.

But tonight he was determined not to let this spoil his evening. To combat his nervousness he would do something objective. He would ignore the bathroom totally unless he really needed it and would not keep track of whether it was in use or not.

That way he would not panic or sense any danger.

Often the way to deal with a problem is to ignore it as Bill did: He learned objectivity at the Recovery meetings he went to. Recovery is a self-help method of therapy. If you are interested to try it yourself, call a local hospital or clinic and ask where the Recovery group in your area meets.

PASTORAL COUNSELING

Living out your dreams

By Rev. Ralph Heynen

I've been talking with a man who lives across the street from us. He's retired, although he isn't quite 65. He's been sitting around now for four months. He has travelled, he's gone from place to place, but actually he really has nothing to do and life seems very empty to him. He said the other day, "I can't go on this way; I'm going to have to find some work or something to do to keep me occupied. This is driving me wild!"

Ambitions and goals and dreams are all part of healthy living. When we're youngsters we have dreams about what we're going to do in life. Boys may consider the life of a railroad engineer to be rather romantic. That is something they may like to do. Or they may think of being a truck driver because there is a sense of power when a man drives one of those huge monsters. Others dream of becoming a doctor or a builder.

We all have certain ideals in considering what we want to become. That person would surely be an empty soul not to have something that he hopes to do in life. We are reminded of this by the speech of Dr. Martin Luther King in which he spoke of 'having a dream . . .' In this speech he presented the goals he had for his life and for his work and the movement he represented. Bobby Kennedy spoke of his dreams for the future of the nation. I'm sure we all have certain dreams. There are those who like to travel and to think of far off countries. Some think of a cottage by a lake or a cabin in the mountains. Some of these dreams will never be fulfilled, but it's wonderful to have ideals and goals.

There are many older people who have had these dreams and have made plans. They have saved every penny to fulfill these plans. Then there is illness or some physical handicap that makes it impossible to reach those goals. I have seen a number of people who became very bitter under such circumstances. We all know that our dreams don't always come true. We are limited by our own abilities or by our family circumstances. Keep those dreams alive! Try to work out your dreams. Too often people look back at the failures of life and they don't seem to remember the successes of life. Things seem gloomy when you look at it that way.

That is one reason for the generation gap. Young people look ahead, they have plans for the future. Older people talk about the 'good old days' and they discourage those who have high hopes and noble ideals and they say: Well, you're not likely to reach it anyway . . . We must realize that when we're older we look at life from a different perspective than when we're younger. Yet the healthy way for people — even older people — is to look ahead, to dream dreams, and to strive to reach their goals.

Life becomes much more interesting and exciting when we set some lofty goal — maybe beyond your grasp but try to reach it anyway. When I was younger the opportunities for travel were rather limited. We didn't go far in a Model-T Ford on dusty gravel roads! It was before TV and radio, and the horizons seemed to be awfully small. You looked around you in order to find something you could use as an ideal or a goal.

Look ahead, set goals, set ideals and then keep those dreams alive. Try to work them out. I have seen this in the lives of many people. There was one man I knew who, when he retired, thought it would be rather nice to have a lot of time on his hands. He wouldn't have to get up at 6 in the morning. But after he had been retired for a few months he became rather weary of just sitting around and puttering. He started getting up at 6 again and he was pacing around just to have something to fill his day with. Then he set about working at a little project that he had had in mind for a number of years. It wasn't long and this little project became too big for him and he had to hire help.

Today he is 73 years old, the owner and manager of a small factory that engages 18 people. He is fulfilling one of his dreams in life. He is accomplishing things — not only for himself and his family — but also for those men who are working for him. He is a productive citizen of society. I think this is the kind of dream on which the whole North American life has been built. Sad to say, many people today have lost that dream. They lay it aside and feel that it's impossible to reach anyway.

There are a number of people today who say, "I couldn't get a job if I wanted to!" — or they feel that because they have always worked in a certain field and there is no work there they can do nothing. You would think that such people would grasp at something different, something else that would give them a sense of worthwhileness.

What kind of person will you be when you are old? What kinds of things will you be doing when you can no longer do your regular work? What things will occupy your mind when you can no longer do physical labour? It's a sad picture to see people who have worked hard all their lives and been successful in their work, but have never read a book and never cared to attend a concert. They are not interested in things that improve the aesthetic side of life. They forget that someday they're going to be older and those hands are not going to be as limber as they are now and they will have to do something different. I think we ought to be planning for the future. We ought to be realistic.

There are a number of industries which encourage their workers to retire at 60 or a little past 60 years of age. They feel that the younger workers should take over and the older ones should find something else to do. When you reach that point — if you haven't any ideals, if you have no goals — what are you going to do? I think it's important for us to plan for this while we are well, while we are active, while we are still going about our daily activities. We can't be continually travelling or vacationing in famous spots. That gets awfully empty. But if you can find something that satisfies a deeper need of your heart and life, something that will fulfill your dreams, I suggest that you work in that direction. And don't let go of the dreams you have!

Thought for the week:

We all want to be understood. But we are challenged by God to also be understanding people. We will then understand those that face life's problems. Understanding others is a part of the Christian life.

Reformed Church Synod met in Hamilton

by Rev. Carl D. Tuyl

The 274 delegates to the 175th session of the Synod of the Reformed Church in America, assembled in Canada for the first time in the history of the denomination. It met at McMaster University in Hamilton, Ontario, under the able leadership of President Rev. Harry Buis, who was assisted by the General Secretary Rev. Arie Brouwer.

The Synod chose as its next president the Rev. Jack H. Hascup, who in his year long period of presidency, will travel extensively to many points of ministry throughout the world.

Elected as the vice-president was the Rev. Dr. James Cook, Professor of New Testament at Western Theological Seminary in Holland, Michigan. Rev. Cook was the worship leader at the synodical meetings.

One of the nominees for the vice-presidency was the well-known minister of the Garden Grove Community Church in Orange County, California, the Rev. Dr. R. Schuller. Dr. Schuller asked the gathering to withdraw his name from the nomination, citing heavy ecclesiastical and personal commitments as his reasons.

The Christian Reformed Church was represented at this Synod by the Rev. Carl D. Tuyl and Rev. B. Nederlof. Rev. Nederlof addressed Synod in an eloquent speech of greeting. He expressed the hope and prayer for God's blessing on both Synods, pointing out that the Christian Reformed Synod had just begun its sessions in Grand Rapids, Michigan.

One of the first Commissions — as the advisory bodies are called — to reach the floor with its recommendations, was the Commission on Christian Unity which proposed a variety of resolutions. One of these resolutions which aimed to achieve an orderly transfer of membership between the Reformed Church and the Christian Reformed Church, was approved unanimously.

In another motion, also approved by Synod, the classes of the R.C.A. were encouraged to establish R.C.S. — C.R.C. committees, or other appropriate means, for the support of joint classical and congregational work. One such committee already exists in the province of Ontario.

An overture from Classis Dakota "to withdraw the Reformed Church in America from the World Council of Churches" found no favour with Synod, and was defeated, assuring therewith the continued membership of the R.C.A. in this ecumenical body.

Through the offices of the General Secretary, the Synod will address both President Reagan and Prime Minister Trudeau with the request "to give fresh affirmation to opposition to the apartheid-policies of the government in South Africa.

Synod also intervened with the South African government on behalf of the Right Rev. Desmond Tutu, who had been invited to attend the meeting, but whose passport was revoked in South Africa. The Rev. Tutu was assured of the continued prayerful support for his welfare by Synod which expressed the hope and prayer that the curtailment of the bishop's freedom would be of a temporary nature.

In his opening address, President Buis formulated several personal resolutions for the consideration of Synod. One of these read as follows: "to urge each congregation to study programs which are available to strengthen our spiritual life, our families, and our congregations; to select the ones which they consider most helpful; and to apply to the appropriate denominational office to implement such programs."

In another of his resolutions, President Buis urged the General Program Council, "to develop a simple program for confronting all of our people with the biblical basis for the challenge of tithing."

The President concluded his speech as follows: "If our lives are similar to those in the sinful world around us, we cannot expect a great work of the Spirit. We must not return to the legalistic piety of some of our forebearers, but we must nurture a genuine piety, a lifestyle in which the Christ of the Bible is indeed Lord of every part of our lives. Then, and only then, can we anticipate that God will answer our prayers for a mighty work of the Spirit in our midst. So I conclude by calling upon everyone in the Reformed Church in America to live such a godly life and to pray for such a work of the Spirit." Truly stirring and prophetic words!

A communion service in the Hamilton Reformed Church on Friday evening concluded the week's events.

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Delegates of the RCA Synod share a few last words after the Friday evening communion service, the final event on Synod's agenda.

RCA Amendments on the ordination of women approved

The General Synod stated on its closing day that it has been "deeply shocked by the unprovoked attack by the Air Force of the State of Israel" against the nuclear facility in Iraq. "This represents," said the Synod, "a grave and possibly irreversible development and an alarming escalation of the crisis."

The Synod called upon the governments of the United States and Canada to voice their disapproval of this act and for the government of the United States to re-examine its policy of arms sales to Israel and other Middle East states.

As it has done nearly every year in the last decade, the highest governing body of the 225,000-member denomination engaged in a heated debate on the issue of abortion. The Synod denied an overture calling for support of a Human Life Amendment to the U.S. Constitution, and instead reaffirmed the position adopted by the denomination in 1975, a position which strongly emphasizes the sanctity of human life but which states that sometimes a choice must be made between two evils.

The Synod approved an amendment to its *Book of Church Order* which allows the ordination of women as ministers of the Word but which at the same time guarantees freedom of conscience for those to decline to participate in such ordinations because of personal convictions. The amendment had been narrowly approved earlier by the church's classes (regional bodies). This brought to an end, eight years of controversy over the issue.

The General Synod also approved the constitution of the newly-organized Council for Pacific and Asian-American Ministries, thus bringing to four the number of minority councils which now have a voice in the committees and agencies of the church.

Mood of Synod, missions and evangelism

The RCA, as it was represented by this Synod, seems to have an exceptionally clear vision of its mission in the world. As a result there seemed to be very little strong disagreement on most issues. Perhaps the fact that the Synod was held across the border for most of the delegates, helped sensitivity to world missions.

If the enthusiasm for missions shown at the Synod is a reflection of the sentiments in local congregations, next year's missions budget will hopefully show a sizeable increase. Synod decided to organize a fund drive to expand the Church's missions service.

The Church program is divided into three subprograms: Church Planning and Development, Christian Discipleship, and World Missions, of which the latter receives the largest part of the budget, the sum of $3,560,000 for 1982.

Evangelism

One report accepted by the Synod was "A Study of the Biblical Perspectives on the Evangelization of the Jews for the RCA Today." Acceptance of the report indicates the Church's interest in evangelism.

Part of the report included a resolution to set aside the third week of Lent, and the third Sunday, especially, as a time of remembrance and prayer for the human tragedy of the Holocaust and all instances of genocide in this century.

Synod also decided to produce a directory of worship aids to assist the local pastor in designing a worship service geared especially to the needs of his or her congregation, for praise and growth. The worship aids provide an alternative to the use of a certain set of reading forms for special services.

Approval was given to special ministries for the non-traditional families such as singles and single parents. The church wants to remove barriers of programming and scheduling that may keep them from active participation.

Concern was expressed by the Synod for the children of Atlanta. Local churches were asked to consider special programs for Vietnamese War veterans. And in this regard, Synod decided to accept a motion that called for a study on the well-being of the Vietnamese people still in Vietnam. It is to be presented at next years Synod and is to suggest what the RCA can do to alleviate any suffering there might be.

Synod voted to express to President Ronald Reagan its opposition to continuing military aid to El Salvador and took a strong stand against casino gambling.

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Calvin Center shares views on economics with ICS

by Clarence Joldersma

On June 5 and 6 the 1980/1981 fellows from the Calvin Centre for Christian Scholarship (CCCS) came to the Institute for Christian Studies (ICS), in Toronto to present their year's work on a Christian approach to economics. During the two days, the team's presentations ranged from discussions on current economic theory and scriptural principles for an alternative theory, to the role of unions and business in the economic system. It also dealt with the effects of current economic beliefs on family living.

CCCS is a centre set up by Calvin College in which a group of scholars devote an entire year to an in-depth study of one of the contemporary global problems.

The conference was a joint venture of the ICS and the CCCS and was organized for two reasons. On the one hand, the ICS, a small, Christian graduate school specializing in theoretical and foundational studies, wanted to make available to its community, Christian insight and leadership in economics, a vital area of scholarship in which the ICS presently has no faculty. On the other hand, the members of the Calvin Center wished to receive constructive criticism on their work in economics before publishing. These two complementary reasons resulted in the conference.

The joint venture, which brought together a diversity of people, including political and farm organization representatives, students, teachers, business consultants, engineers, professors, and union leaders, led to a valuable exchange. The Calvin Center team gained refinement of its ideas, and the other participants gained insight into a Christian approach to economics.

The conference opened with Alan Storkey's critique of current economic theory and Carl Sinke's presentation of a Christian perspective in economic theory. George Monsma examined labour in business enterprises and the role of unions, while John Tiemstra looked at business firms and decision making on prices and products.

The first day concluded with Fred Graham's scriptural basis for economic norms and principles.

The next day began with Alan Storkey's analysis of the economic aspects of family life and George Monsma's insight into the role of government in micro-economics. Dan Ebels looked at government's function in macro-economics, and Fred Graham concluded the conference by discussing the role of churches and voluntary organizations in economic activity. Each of the presentations was followed by an official respondent as well as a general discussion.

The discussions brought to light several key problems that required attention in a workable, Christian alternative to current economic theory. One such problem was defining a need in contrast to a desire. Does a need consist only of basic necessities such as food, clothing and shelter, or does it involve other aspects of being human as well?

Another problem was determining the nature and role of justice in the creation of opportunities for all people to become responsible stewards to the Creator. Yet other problems that surfaced included the nature of authority, theory, common grace, and the church. They showed the need for solid Christian theoretical work as a resource and background for Christian economic insight and activity. Discussions of the problems helped to clarify and resolve them.

The presentations and discussions brought to light the careful and excellent scholarship of the Calvin Center team. The presentations indicated a remarkable amount of thought, research, and Christian insight. The Center's work is a welcome contrast to the secular knowledge about economic activity. Fortunately, material will be available to the Christian community when the conclusions of this year's Calvin Center team are published in book form.

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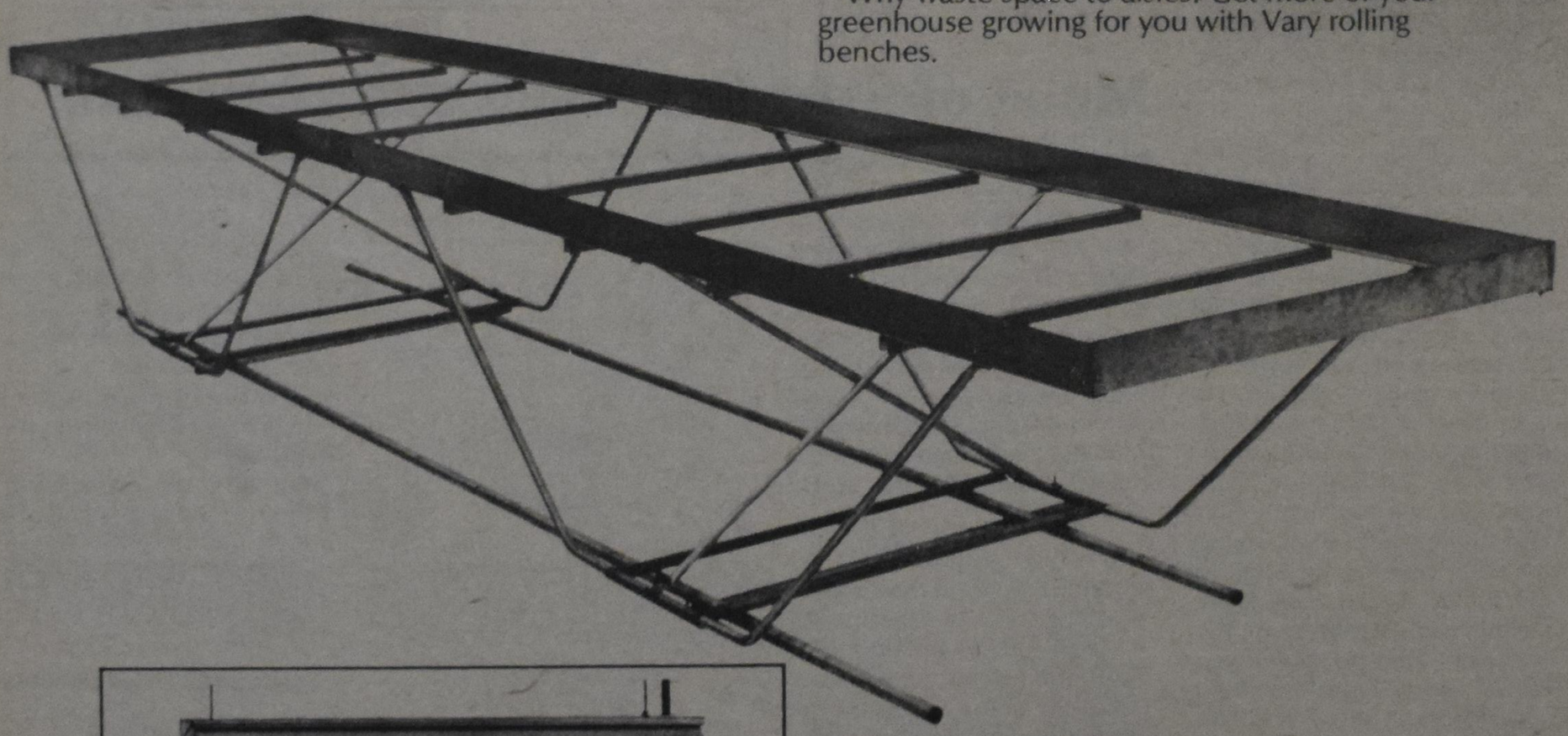

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CJL on the move in Alberta

by Wilma Binnema VanderSchaaf

The Alberta Regional Affiliate is firmly and indubitably in place. Now called CJL Alberta, the newly formed organization is supported by a provincial board, by by-laws incorporating it into the national structure, and by a willing and dedicated membership.

A board of directors was elected at the founding meeting in January. Directors were presented with the mandate to select and appoint staff (with approval of the national board and staff), to organize and formally set up a proper structure with respect to the national structure, and to raise funds.

Concrete evidence of CJL Alberta's existence can be found in an active board and the appointment of two staff persons. One to be based in Calgary and do mainly grassroots work for CJL, and the other one to be based in Edmonton and do mainly research. The exact focus of the research has not been established yet, but one frequently mentioned is social services.

John Hiemstra, originally from Terrace, BC, plans to settle with his family in Calgary this summer. John obtained a B.A. from Dordt College and a M.A. in political science from the ICS in Toronto. He has served as secretary to the national board of the CJL for the past year. He is twenty-seven years old, married and has a young daughter.

James Joosse is presently from Edmonton where he works for a law firm. After a freshman year at Trinity College, Chicago, he graduated from the University of Alberta with a major in philosophy and then continued on through law school at the U of A. He was admitted to the Alberta Bar and has since then, practiced law for over a year. Jim is also twenty-seven, married and has a son.

Affiliate status

Bylaws which incorporate regional and local CJL affiliates into the national organization have been adopted in principle. They provide for the establishing of an affiliate in any region or province in Canada. An affiliate may determine policy for its region and forward its advice to the national board and staff council. However there is only one CJL membership, in the national organization. All funds for the affiliates are to be from the national treasury. All staff are members of the national staff council.

Funding

A membership drive and fund appeal is now underway. The affiliate needs to raise about one half of the $60,000 needed for the first year of operation. The board has set a deadline of November 1 to raise the money for the second staff person to begin work for CJL.

John Hiemstra's work will soon begin. The board feels the importance of the need to have CJL's presence felt in their province in order to speak not only to the people of Alberta but to policy makers and governing officials as well. Jim Joosse is still waiting for further direction from the board but feels that, "in Alberta at this time in history, the economic policy is forging ahead without the recognition of the impact on the people and the social policy."

It is apparent that in "rich" Alberta the need for direction in policy making and governing in the area of social policy is crucial. The philosophy underlying the economic policy of this province does not consider the adverse affects of this same policy on ordinary people. Is this a gap CJL can fill? Jim Joosse said that CJL's policy must be an integral one, not a reactionary one.

Immigration book proceeds on schedule

Research for a book on Dutch Immigration into Canada has proceeded on schedule, according to author John Knight. A number of valuable documents and photographs were received from men and women from across Canada during the past several months.

Mr. Knight says that active writing and preparation will be carried out during June and July and that most of the old documents and photographs will be returned to the owners during that time. He expressed appreciation for the great volumes of material which he received from those who immigrated from The Netherlands.

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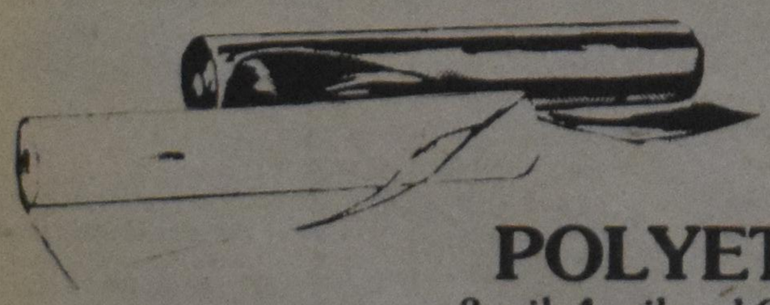

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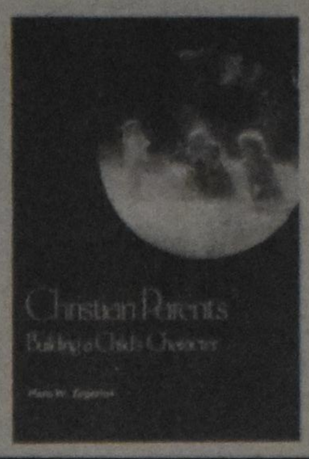

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Conference on Social Services in Alberta

by Wilma Binnema VanderSchaaf

The Edmonton local CJL sponsored a conference on Social Services on Saturday, June 6 at the new King's College campus.

Kick-off speaker Jan DeWaal, who is director of the Personal Development Centre, gave an overview of the Alberta Social Services. The picture of Alberta as she presented it was a grim one. Alberta's proportion of problems compared to the rest of Canada comes to more than her share. For instance, stress related illnesses occur 29 percent more in Alberta than in the rest of Canada (37 percent more in women only). Alberta has the highest rate of consumer debt. Suicide among youth is very high, and five times that again is the suicide rate among native youth.

Furthermore, the Social Service Department is running behind. Social services in general seem to be particularly inadequate in Lethbridge and Edmonton. In fact, although crisis prevention is seen as a priority, in reality the job of social workers is limited to crisis intervention. Social workers are often underpaid, underqualified, and have too large a case load.

After several agencies filed reports stating these kinds of concerns, some policy changes were made, but on the whole have not been implemented. Some statements, such as the Child Welfare Act, are so vague that they cannot be interpreted into practical policy.

Statistics cited by Jan De Waal, and some recommendations for change, were taken from the "Report of the Committee on the Nature of and Response to Personal and Family Crisis in the Province of Alberta." Jan focussed mainly on the concerns of children and families since, "The family is the basic institution in our society."

She also singled out other important aspects of social service. The amount of income a family has is not an indication of who has the problems. Secondly, the press abuses and polarizes the news of the inadequacies and glaring mistakes of social workers and fails to promote the good that is being done. The result of such coverage often contributes to the public's ignorance of what social services can and should do. Social services are seen as a necessary evil, rather than as society's responsibility to the well-being of its families and individuals.

Jan's overview of the Alberta situation was a critical one, but not without some practical recommendations and a challenge to work in this particular field to bring about needed changes. The provincial Social Service Department is very closed; it is difficult to get information there, and it is hard to be heard there.

A true reflection of how our society lives up to its responsibility is seen in "What happens to our children, not how much money we have in the Heritage Trust Fund," said Jan.

Her speech was summed up by a list of recommendations: prevention work through communities, churches, organizations (like CJL) and agencies, change in the Social Assistance program; public accountability of the Child Welfare Program; creative, experienced leadership in Social Service Department; a branch in government to look at policies and legislation and their present impact of the social needs of people; jurisdiction of Native Affairs needs to be established, (not shuffled back and forth between federal and provincial); social workers need better training, more pay, smaller caseloads; diagnostic and treatment facilities for adolescents in trouble; treatment facilities for sex offenders; better and more accessible services for elderly, poor, and the single parent, in health and day care; and child care as a priority.

Jan closed her speech with the reading of Matthew 25. To her there is no clearer scriptural indication than this of what our responsibility to our neighbour is. "As you do it to him or her, so you do it to me."

The conference continued with several workshops led by a variety of people who were very familiar with different aspects of social services. One workshop dealt with seniors, one with the problems of the inner city, another with child care and a fourth with welfare. It was apparent that these workshops served to dispense information which might have been shocking news for some. They also served as a forum for questions, answers, suggestions and a new challenge.

The attendees were there with open hearts. The mandate was made clear to all: the work for CJLers, and all Christians, is not finished as long as there is still one person hungry, maladjusted, poor, or deprived of human dignity.

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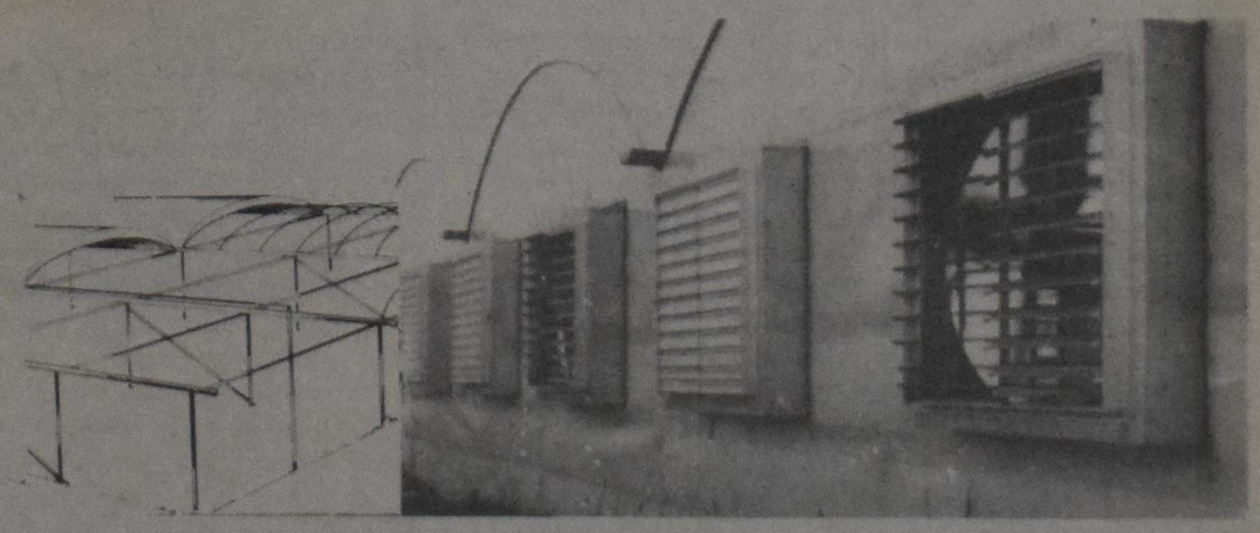

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Abortuswetgeving eindelijk in Nederland aanvaard

WINDMILL HERALD — In Den Haag was de spanning te snijden toen de Eerste Kamer met slechts een stem meerderheid (38-37) de nieuwe abortuswet van de ministers Ginjaar en De Ruiter aanvaardde.

Op het Binnenhof klonk gejuich en boe-geroep van het handjevol dames dat de regen getrotseerd had. De hele dag was het daar onrustig geweest. Pro en anti demonstreerde.

Met dit senaatsbesluit is aan elf jaar pogen om een totaal versleten artikel in het wetboek van strafrecht te moderniseren, eindelijk gelukt. Minister De Ruiter legde er in de Eerste Kamer nog weer eens de nadruk op dat de afstand tussen de praktijk en wat er in het wetboek staat zo groot was geworden, dat we er in Europa „op aangekeken" worden.

Minister van Trier (Wetenschapsbeleid), die de nog aan het ziekbed gekluisterde minister Ginjaar (Volksgezondheid) verving zei zelfs dat met Italie Nederland in Europa nog tot de laatsten behoort die de abortuswetgeving nog niet aan nieuwe ontwikkelingen hebben aangepast.

Deze wet is niet normloos en ook niet juridisch onhanteerbaar, vindt de Ruiter. Hij wees het verwijt van linkerzijde van de hand dat de vrouw in de nieuwe wet betutteld wordt. Arts en vrouw beslissen samen, aldus de minister. Een beraadstermijn van vijf dagen is daarbij zeer wezenlijk.

De Pinkster-Opgave

De kracht van omhoog (de Pinkstergave) wordt door de Here Jezus aan Zijn kerk gegeven met een bepaald doel. Zij krijgt die kracht niet om haar voor zichzelf te houden. Zij zal door die kracht zegenend in het leven moeten staan. Er zal iets van de kerk moeten uitgaan, in het bizonder tot hen die de Here Jezus nog niet kennen als hun eigen Verlosser en Zaligmaker. Deze kracht van omhoog is zendingskracht. Pinksteren is het feest van de kerkuitbreiding. Het blijde feest waarop God de Filistijn, de Tyrier en de Moor de naam van Zions kinderen doet dragen!

Jezus Christus plaatst door de belofte van de Pinkstergave zijn apostelen, zijn gemeente, u en mij met een speciale Pinkster-opgave in het midden van deze wereld. Hij geeft een opdracht tegenover de onkerkelijken, de buitenkerkelijken, de heidenen, de humanisten, de afgodendienaars, en hoe ze verder meer mogen heten, in elk geval tegenover de mensen zonder Jezus, waar ook ter wereld, ‚tot het uiterste der aarde.' En die speciale Pinkster-opgave is: gij zult mijn getuigen zijn!

Eerst de apostelen, oor-, en ooggetuigen. Zij moeten spreken over wat zij gehoord en gezien hebben. In de Openbaring heten echter ook de predikers van later tijd: getuigen. Jezus spreekt over Antipas, mijn getuige, mijn getrouwe, die gedood werd bij u waar de satan woont. Ik denk ook aan de twee getuigen van Openbaring 11. In dat hoofdstuk wordt de toestand van de gemeente des Heren, het werk en de ervaringen van de getrouwe getuigen van Jezus Christus gedurende de gehele nieuwe bedeling beschreven. Getuigen van Jezus! Ieder die Jezus zich niet schaamt zijn broeder te noemen heeft het getuigenis van Jezus en zegt: Ik zal Uw Naam verkondigen!

Jezus' volgelingen moeten getuigen, zoals een getuige het voor de rechtbank doet. De Pinkster-opgave om te getuigen citeert een woord uit het rechtsleven. Er is een rechtsgeding. En er spreekt een getuige. Hij neemt plaats in de getuigenbank en begint te zeggen wat hij weet. Hij moet de waarheid spreken. Hij moet het voor de waarheid opnemen. Hij moet precies proberen te zeggen wat hij heeft gehoord en gezien van Jezus. Hij moet getuigen van de Christus der Schriften. Daarom kan de Bijbel bij zo'n getuigenis niet achterwege blijven. Want wat Gods Woord zegt over Jezus dat is waarheid. Daarom behoort de gemeente van Jezus Christus zo te spreken over haar Heiland en Zaligmaker als de Bijbel Hem ten voeten uit tekent, schildert. Ik moet dus uit de Schrift het getuigenis doorgeven dat Jezus Christus in de wereld gekomen is om zondaren zalig te maken, om de wereld te redden, maar ook om te verderven al wie Hem verwerpt of negeert.

De Pinkster-opgave is dat de kerk met de boodschap des heils midden in de wereld staat. Dat getuigenis behoort aanvaard te worden. Het is geen zelf getuigenis. Van zo'n getuigenis kan iemand zeggen: ik zie het zus, of ik zie het zo, in elk geval anders, maar het getuigenis van de kerk over Jezus Christus, van wie de Vader bij zijn doop zei: dit is mijn geliefde Zoon, in wien Ik mijn welbehagen heb; hoort naar Hem! dat getuigenis moet men aannemen, en als men dat niet doet, dan verwerpt men het. Een getuige van Christus moet zeker zijn van wat hij zegt. Het beste is dan ook om weer te geven wat Jezus Zelf zegt. Willen de mensen dan niets van u weten, dan mag van u gelden het woord van Christus: zij hebben u niet verworpen, maar zij hebben Mij verworpen.

We hebben een paar weken geleden de Pinkster-opgave weer vernomen. We hebben Petrus bewonderd die zo vrijmoedig zijn Pinksterpreek hield. We hebben begrepen dat als we getuigen moeten zijn van de Heiland en Zijn werk, dan moeten we ook de kracht van omhoog ontvangen hebben. Dan moeten we ons één weten met de apostelen die biddend met Gods gemeente wachtten op de vervulling van Jezus' belofte, de belofte van de Heilige Geest. Dan moeten we levend lid zijn van de gemeente van Christus, deel hebben aan de zalving van de Heilige Geest. Christus wil dat Zijn kerk zendingskerk is, dat de leden van zijn kerk zo leven dat ongelovigen gaan denken: wat zou het geheim zijn van de christenen?

Woord en daad Christenen gevraagd. Heeft u de Pinkster-opgave gehoord? Hebt u ook de Pinkstergave ontvangen? Het een kan niet zonder het ander! De Pinkstergave is door het woordje en met de Pinkster-opgave verbonden (Handelingen 1:8).

J. VanHarmelen

Ondergrondse tuinen

door John Fisher

(CANADIAN SCENE) — De oude mijnwerkers keken stomverbaasd op toen zij voor het eerst mannen met schorten en helmen uit de Creighton Nickel Mine zagen komen. Maar zij wisten helemaal niet meer waar zij het hadden toen zij zagen dat die witgeschorte mannen beladen waren met rode tomaten, sla en komkommers.

Sudbury is nu gelukkig over de schok heen van het verbouwen van groenten in een nikkelmijn, een mijl onder de grond.

International Mine is nu in de groentenhandel! Tot nu toe heeft men slechts een acre gebruikt voor dit experiment, maar er wordt verwacht dat de teelt van groenten midden in de Canadese winter uitstekende mogelijkheden biedt. Immers, het verbouwen van tomaten, sla, komkommers en paddestoelen gedurende de koude wintermaanden in winterkassen is zakelijk gezien erg bezwaarlijk vanwege de hoge verwarmingskosten.

In de nikkelmijnen heeft men geen verwarming nodig. Daar zorgt de natuur wel voor. Voor iedere 30.5 meter die men daalt in de mijnen stijgt de temperatuur 1 graad (Fahrenheit) en op 1707 meter diepte is de temperatuur rond de 78 graden. Licht voor het photosynthetische proces wordt verkregen met gebruik van sodiumlampen. Een veelbelovend experiment!

PERSOVERZICHT

• Eerst even de pet af voor onze premier, die van de week sprak als een staatsman van betekenis. Hij wees op de tragedie van de bewapeningswedloop, en herinnerde ons eraan dat de gezamenlijke bewapeningsonkosten van slechts twee weken, de arme en onontwikkelde landen van deze wereld aardig op de been zouden brengen. De leden van het parlement zwegen in eerbiedige stilte.

• De inflatie zou iets naar beneden zijn gegaan, maar de oppositie beweerde dat de vermindering meer te wijten was aan gegochel met cijfers dan aan werkelijke prijsvermindering.

• De Ekonomiese Raad kwam uit met een opzienbarend rapport waarin ronduit gezegd werd dat vooral in de mediese sektor Canadezen flink opgelicht worden. Het rapport meende dat over het algemeen mediese kosten ongeveer veertig procent te hoog zijn. Ook de broeders in de agrariese sektor kwamen onder vuur. Volgens de Ekonomiese Raad betalen we met z'n allen per jaar $100,- teveel voor melk; $10,- voor kip en $7.00 voor eieren. Zegslieden uit de betreffende bedrijfssektoren ontkenden de konklusies, hetgeen natuurlijk niemand verbaasde.

• De verzekeringsmaatschappijen beschuldigen ons van onvoorzichtig rijden en daarom hebben we teveel botsingen. Van de weeromslag moeten de premieen voor autoverzekering met zo'n twintig procent omhoog. Toe maar!

• En onze parlementsleden moeten ook opslag hebben, zei Trudeau. Er wordt gedacht over een vermeerdering van een goeie twaalfduizend per jaar. Ik wilde wel dat de synode Trudeau in het pensioenfonds van ons kerkgenootschap zou benoemen.

Op 1 january gaat Edmonton, wat oppervlakte betreft, de grootste stad van Canada worden.

• En mocht iemand van u mij nog geld willen sturen dan zou ik het maar gauw doen want het „zit weer te broeien" in het postkantoor. De sorteerders gaan er eerstdaags de brui aan geven als ze geen opslag krijgen.

• Op diplomatiek terrein was er een interessante ontwikkeling. We zagen dat de diplomatiese bakens tussen China en Amerika weer wat verzet werden. Generaal Haig, die de sterren op zijn kraag zo mist, kondigde in Peking aan dat de Chinezen nu ook oorlogstuig van de Yankees mogen kopen. Het is weer een stap verder in de voortgaande benadering tussen Washington en Peking tengevolge waarvan Rusland hoe langer hoe meer geisoleerd wordt.

• Ik denk dat de president van Iran, Bani-Sadr, *Calvinist Contact* leest. Nauwelijks had ik hem aangeraden om de benen te nemen of zijne excellentie koos metterdaad het hazepad. Ze moeten 'm niet meer in Teheran.

• Prins Charles was in New York en 1200 politieagenten kregen overuren om hem te bewaken.

• In *Calvinist Contact* van vorige week adverteerde iemand met allerlei soorten „samble." Die man heeft z'n voeten nooit nat gemaakt met sawah — patrouille denk ik. Geef mij maar sambal op mijn nassi.

• Voorbereidingen voor de aanstaande trouwerij ten huize Tuyl zullen wel niet zo groots zijn als die in Londen, maar dat neemt niet weg dat zo langzamerhand de deelnemers in die plechtigheid waarschijnlijk al net zo zenuwachtig worden als de deelnemers in Londen.

• En tenslotte, op veler verzoek, nog even wat nieuws van Carel Jr. die in een paar weken al twee jaar gaat worden. Zijn sanitaire begrippen zijn nog lang niet aangepast aan onze huidige beschaving, ten getuige waarvan ik u een paar luiers zou kunnen overleggen die er niet om zouden liegen. Enfin: hoop doet leven!

Carl D. Tuyl

Als je het mij vraagt

Wat is de oorzaak van de vervlakking in ons kerkelijk leven?

Syrt Wolters, Victoria, BC

De laatste twee praatjes gingen over de achteruitgang van de populariteit van de tweede kerkdienst. Ik heb toen als mijn opinie gegeven dat de vervlakking in ons geloofsleven, de "sleur" in onze liefdeomgang met God de oorzaak is. Ik besloot met in uitzicht te stellen dat ik ook nog wel wat zou willen zeggen wat de oorzaak van die vervlakking is.

Sommigen menen dat de prediking te kort schiet en dat kon best eens waar zijn. Zelf kom ik ook vaak onbevredigd de kerk uit. Nu is het natuurlijk een beetje gevaarlijk om als niet-theoloog een preek af te kammen. Tenslotte wat weet ik van het maken van een preek af? Maar iedereen zal het wel met me eens zijn, dat als iemand zo'n zestig jaar geregeld naar de kerk gegaan is en zo in de loop van de jaren meer preken gehoord heeft dan een enkele dominee ooit zal maken, het niet anders kan of zo iemand moet toch wel iets geleerd hebben omtrent de kwaliteit van preken. Maar daar wil ik het niet eerst over hebben. Eerst wil ik wel eens nagaan in hoeverre de gemeente, de kerkleden schuldig zijn aan de vervlakking van het kerkelijk leven. Dat gaat me wat makkelijker af want daar hoor ik ook bij, weet u.

In mijn laatste praatje vergeleek ik ons liefdeleven in de kerk met onze liefde in het huwelijk. Nu geloof ik, dat de intensiteit van onze "lovemaking" in het huwelijk afhangt van de wijze waarop we onze liefde tot elkaar bewijzen en beleven in het gewone leven van elke dag. De intiemste uiting van onze liefde in ons huwelijks is niet iets wat los staat van ons dagelijks doen en laten in onze huwelijksverhouding. Als we onze verhoudingen in het leven van elke dag gaaf en harmonisch weten te houden, dan zal de intiemste uiting van huwelijksliefde niet lijden aan vervlakking. Dan zal dat altijd weer een extatische beleving zijn. Maar zodra we door andere dingen in beslag genomen worden waardoor de ander in het huwelijk min of meer veronachtzaamd wordt, dan duurt het vast niet lang of onze "love-making" wil er onder lijden. En als we dat niet door hebben, dan gaat het o zo gemakkelijk van kwaad tot erger.

Het is niet zonder reden dat er zoveel huwelijken op de klippen gelopen zijn. Men heeft niet bemerkt dat de "sleur" binnensloop. En zodra de sleur ingeburgerd is, dan gaat men alles anders zien. Liefde zoekt zichzelf niet; liefde ziet het goede in de geliefde. Als de sleur zich gevestigd heeft, dan gaan we onszelf wel zoeken. Dan komt men tot de ontdekking dat het niet was als in het begin en de schuld ligt altijd bij de ander. Sleur-liefde ziet de tekortkomingen in de ander. En als God het niet verhoedt, dan is het hek van de dam. In talloze gevallen gaat het scheef; niet altijd tot "scheidens" toe, maar de vervlakking is er en blijft vaak bestaan het leven lang!

Zo gaat het ook dikwijls in ons geloofsleven en in ons kerkelijk leven. We hebben onze eerste liefde verlaten! Het is alles routine geworden. Ons gebedsleven werd routine en zo werd ons bijbellezen. En omdat het alles routine geworden is zien we niet meer de totale omvang van wat het betekent te behoren tot het koninkrijk Gods.

Ons geloofsleven gaat zich beperken tot een veilig weten in de dag van onze dood; dan wacht de hemel en we zijn van alle zorgen vrij! We beamen nog wel dat heel ons leven een liefdedienst tot God en onze naaste moet zijn, maar wat dat eigenlijk inhoudt, daar gaan we liever niet dieper op in. We leven immers in een zondige wereld en we zijn zelf onvolmaakt, dus van die liefdedienst kunnen we toch maar weinig terecht brengen!

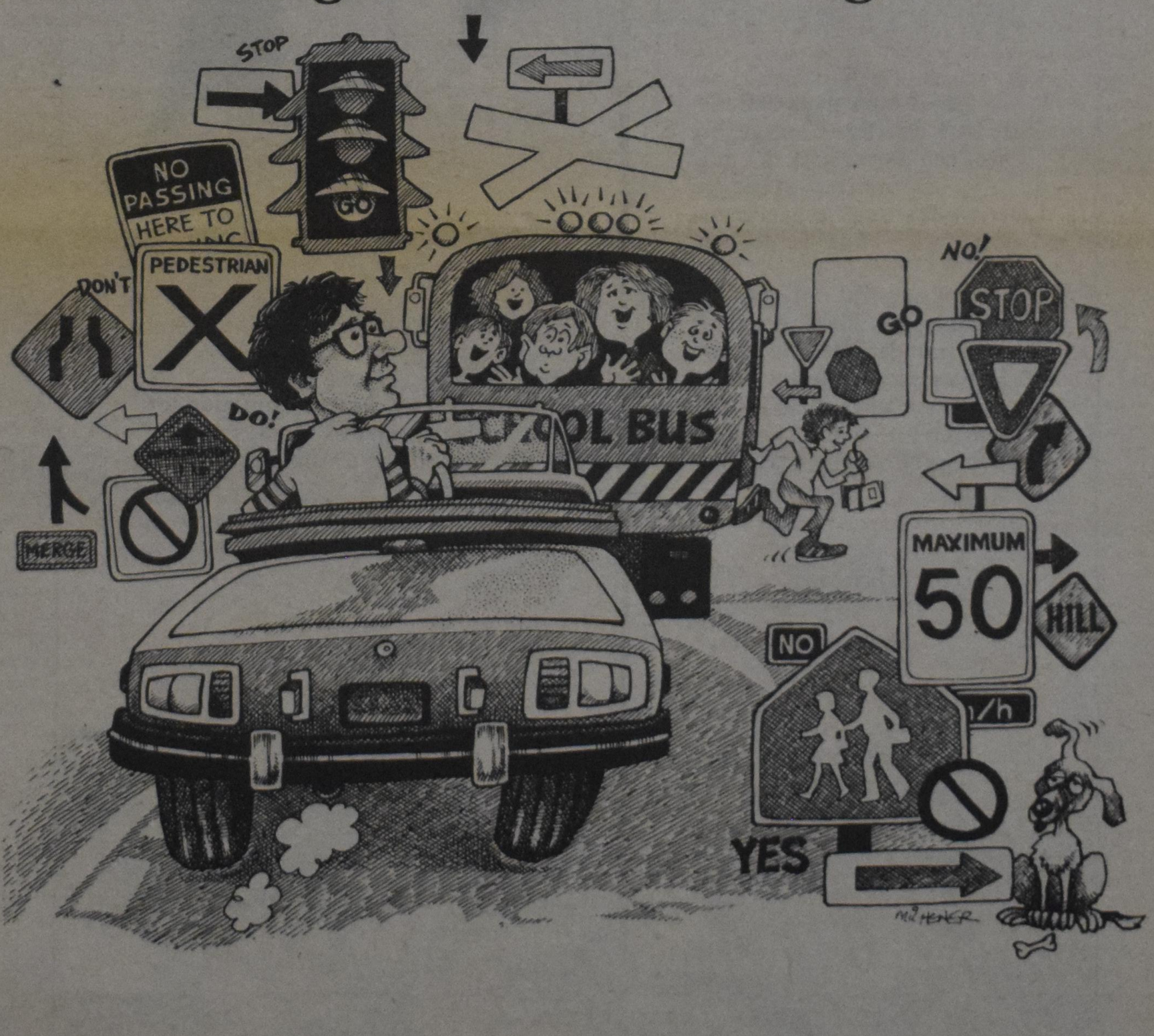
Weet u wat me wel eens benauwt? Dat we niet eens geloven in het Koninkrijk Gods! We zien het immers niet! En we hebben niet door dat we zelf de oorzaak zijn dat we het niet zien! Want het Koninkrijk Gods is er alleen maar in de mate als wij ons als kinderen Gods houden aan de wetten van dat Koninkrijk. Hoe meer we in practijk gaan brengen onze liefde tot God en onze naaste, des te meer zal dat Koninkrijk zichtbaar worden in de wereld.

We zeggen wel dat er geen vierkante centimeter in het heelal is, waarvan Christus niet zegt: Het is Mijn, maar in de practijk geven we er niet veel blijk van dat we dat geloven. We verwijten de Roomsen dat ze het leven splijten in twee gedeelten, een voor het lagere aardse leven en een voor het hogere hemelse, geestelijke, leven; en we verwijten de Amerikanen dat ze zo "pragmatisch" zijn, maar ik vrees dat wij, als gelovigen, ons dikwijls gedragen als Roomsen en als Amerikaanse pragmatisten. En omdat we ons zo gedragen passen we vrij goed in onze geseculariseerde wereld. We houden netjes ons geloof buiten ons werk en buiten onze politiek en buiten onze zaken. Wie gelooft er nu nog dat men in zaken is eerst en vooral om te "dienen" en niet om winst te maken.

Uit ervaring weet ik dat vele Christenen vinden dat ik "van lotje getikt" ben als ik zo iets

Vervolg op pag. 14

Een nieuw systeem voor nieuwe bestuurders wordt aan u voorgesteld.
Een veiliger manier om te beginnen.



Ontario introduceerde op 1 juni 1981 het Probationary Driver Licensing System (Proef Rijbewijs Systeem), als een nieuwe maatregel voor veiligheid op de autosnelwegen. Het is ontworpen om het hoge percentage verkeersovertredingen en ongelukken door nieuwe chauffeurs te verlagen.

Statistieken tonen aan dat in Ontario de nieuwe bestuurders, ongeacht de leeftijd, meer ongelukken veroorzaken en de verkeersregels veel vaker overtreden dan ervaren chauffeurs.

Het Proefsysteem is ontworpen om deze chauffeurs meer bewust te maken van de verkeersregels voor de veiligheid van iedereen. Daarom zal het rijbewijs van nieuwe chauffeurs, die de regels niet in acht nemen, of roekeloos rijden gedurende de 2-jarige proeftijd, voor 30 dagen worden ingetrokken in welke periode de verloren 6 punten voor fouten weer zijn aangevuld.

Een blanco rij-register is iets om trots op te zijn . . . maar de daad is aan u.

Ministry of Transportation and Communications

Ontario

James Snow, Minister

William Davis, Premier

1 juli is Canada's verjaardag. Laten we allemaal geven wat we hebben.

Het is onze dag, Canada. Onze kans om deze Canada Dag tot een dag te maken om te herinneren — samen. Laten we daarom allemaal geven wat we hebben.

U hebt nog tijd om een feest te organiseren. Kom samen als familie, vrienden, de hele buurt! Heb de picnic van uw leven. Bak een cake. Blaas dan de kaarsen uit — alle 114! Laat een wens bewaarheid worden!

Alle 24.000.000 van ons van Newfoundland tot British Columbia tot de Territories. Laten we Canada Dag onze dag maken, op uw manier.

CANADA'S BIRTHDAY, JULY 1ST
Council for Canadian Unity
Citizens Committee
of the National Capital Region
Canadian Folk Arts Council

1ER JUILLET, LA FÊTE DU CANADA
Conseil pour l'unité canadienne
Comité des citoyens,
région de la capitale nationale
Conseil canadien des arts populaires

Als je het mij vraagt ...

Vervolg van pag. 13

beweer. Maar waar moet ik dan met Mattheus 6 heen? Daar houdt Jezus ons voor dat we niet voor ons eten en drinken en wat dies meer zij, behoeven te zorgen. (Zo terloops zegt Hij: Dat is wat de heidenen doen) Maar gij: Zoekt eerst het koninkrijk Gods en wat u nodig hebt wordt er u gratis bij gegeven. Bij alles wat ik doe moet ik mijn liefde tot God en mijn naaste in het oog houden. Niet alleen zondags maar ook in de week als ik een baan moet zoeken en dan tot de ontdekking kom dat ik wel werk kan krijgen, maar ik moet eerst mijn naam zetten op een stippellijn van een vakverbond contract; een vakbond, die niet eens wil hebben dat u over die liefde tot God en de naaste spreekt op hun vergaderingen, maar inplaats van die liefde tot God en de naaste de klassenstrijd predikt! De meeste Christenen maken daar helemaal geen probleem meer van; velen zijn zich van deze inconsequentie in het geheel niet bewust!

In de politiek brengen we het er geen haar beter af. Wij geloven dat elke overheid regeert bij de gratie Gods en dat ze een dienaresse Gods is (Rom. 13). Maar we zien er helemaal geen been in om politieke partijen te steunen, die dat al lang uit hun politiek beginsel program geschrapt hebben. Partijen, die onder het mom van „scheiding van kerk en staat" ook de politiek scheiden van *godsdienst*. Om kort te gaan, de reden waarom ons kerkelijk leven zo vlak en zo stagnant is, ligt bij ons als we de dienst van onze God in al de aspecten van het leven niet meer serieus nemen. Ons godsdienstig en ons kerkelijk leven is ineengeschrompeld als een uitgedroogde voorjaarsappel. De Here zij ons genadig.

Syrt Wolters

Voedseltekort

door Ben Malkin

(Canadian Scene) — Tenzij er een aanzienlijke verbetering komt in de graanbouw, gaan we een ernstig voedseltekort tegemoet. In een recente rede zei de Minister van Landbouw, Eugene Whelan, dat de graanoogst van verleden jaar beneden de wereldbehoefte lag. In een bericht aan het Commons Committee on External Affairs and National Defense, zei de Undersecretary of State Allan Gotlieb. „Wij zijn erg bezorgd over de afname van graanbouw in verschillende ontwikkelingslanden, een afname in absolute hoeveelheden, en dus niet uitgedrukt in een hoeveelheid per inwoner . . . en het is heel goed mogelijk dat we in de tachtiger jaren een ernstige voedsel crisis tegemoet gaan. Wij geven in onze North-South discussies in de Verenigde Naties grote prioriteit aan dit onderwerp."

Maak nu gebruik van onze CCF tarieven en ga weer eens naar Nederland

Nu hoeft u slechts 21 dagen van te voren uw reis te bespreken

Als u de juiste tijd kiest om naar Holland te gaan kunt u zich flink wat geld besparen.

Charter Class tarieven (CCF) zijn de laagste die beschikbaar zijn. Als u CCF vliegt dan hebt u de keuze uit vier tot zes Boeing 747 vluchten per week vanuit Toronto. Dat wil zeggen dat u alle flexibiliteit hebt die u maar zou wensen om de voor u geschikte vertrekdatum en retoerdatum te kiezen. Uw verblijf in Nederland kunt u regelen tussen 7 dagen minimaal en 180 dagen maximaal.

U hoeft slechts 21 dagen voor uw vertrek uw reserveringen te maken en het reisbedrag te betalen.

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Dit is wat de KLM aanbiedt als u buiten het hoogzeizoen naar Amsterdam vliegt. U kunt daarvan nu ten volle profiteren. Uw reisbureau kan u alle verdere inlightingen geven.

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99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

THANKS

BOONSTRA: With thanks to God, we would like to give a sincere thank you to our dear children, and grandchildren for making our 35th Wedding Anniversary such an unforgettable and happy occasion. It meant very much to also have our dear parents, Mr. and Mrs. K. Boonstra present and our brothers and sisters with their wives and husbands. Also a hearty thank you for the many cards and congratulations from our relatives and friends.
Fred and Kathy Boonstra,
R.R.#2, Dundas, ON L9H 5E2

DEBREE: We wish to express our sincere thanks to everyone who made the day of our 55th Wedding Anniversary an unforgettable one. Also thanks for the many cards, gifts and flowers. Above all we thank God for his many blessings throughout these years.
Mr. and Mrs. A. Debree,
10454 — 70 Ave., Edmonton, AB

DE RUITER: We wish to express our sincere thanks to our children, relatives and friends for the best wishes, cards, flowers and gifts received on our 25th Wedding Anniversary. Above all we thank the Lord for all his blessings.
Hank and Ann de Ruiter

DOPPENBERG: We wish to thank everyone who made our 25th Wedding Anniversary unforgettable. A special thanks for the many cards and letters which we received from friends and relatives. Above all we thank God for his rich blessings throughout all these years.
Mr. and Mrs. Bill Doppenberg,
34902 Vye Rd., Abbotsford, BC

GROENEVELT: Wij willen onze hartelijke dank betuigen, aan onze kinderen en kleinkinderen, in Bracebridge en B.C., die onze 40-jarige echtvereniging, tot een onvergetelijke dag hebben gemaakt. Ook onze vrienden en kennisenkring, die we in al die jaren hebben opgebouwd, heel hartelijke dank voor uw goede wensen, kado's and bloemen. En bovenal geven wij dank aan onze hemelse Vader, die ons al deze jaren nabij is geweest, en voor elkaar heeft willen sparen.
Arie en Cora Groenevelt,
R.R.#5, Bracebridge, ON

GUETTER: We want to thank all our dear relatives and friends for the unforgettable event of having celebrated with us our 55th Wedding Anniversary. The many visits, appropriate cards, flowers and other tokens of love, made our day so wonderful! Above all, we praise our God, the giver and keeper of life, for having spared us so many years together and as a family in health and happiness.
"O God, from my youth Thou hast taught me and I still proclaim Thy wondrous deeds" (Psalm 71:17).
Mr. and Mrs. John Guetter,
R.R.#5, P.B. #901, Clinton, ON N0M 1L0.

Births, Marriages, Anniversaries, or Obituaries . . . share the news with our C.C. readers!

THANKS

MULDER: We would like to thank our children, grandchildren, relatives and friends for your best wishes, cards and gifts on our 40th Wedding Anniversary. Above all, we thank our heavenly Father for his many blessings throughout these years.
Mr. and Mrs. H. Mulder,
10339 - 56 St., Edmonton, AB T6A 2J3

BIRTHS

BYL: With thankfulness to God, the creator, we joyfully announce the birth of our daughter, JUDITH MARIA, born on June 15, 1981, weighing 9 lbs. 2 oz. A sister for Hannah Janese. 3rd grandchild for Mr. and Mrs. D. Byl of Burnaby, BC and 2nd grandchild for Mr. and Mrs. E.H. Pol of Pointe Claire, PQ.
Home address: John and Cathy Byl, 52 Hillyard St., Chatham, ON N7L 3E3

DEELSTRA: With joy and thanksgiving, John and Louise Deelstra wish to announce the birth of their 1st child, a daughter, GRATIANA OBBIE, born June 7, 1981. She is the 1st grandchild for Mr. and Mrs. O. Deelstra and for Mr. and Mrs. J. van Niejenhuis. Great-grandparents are Mr. and Mrs. J. Deelstra and Mrs. L. Talsma.
Box 1017, R.R.#1, Wyoming, ON N0N 1T0

ELLENS: We, John and Elsie (nee Boskers), praise and thank God, the giver of life, for the birth of our first-born, KIMBERLY ANNE, born May 20, 1981. 19th grandchild for Mr. and Mrs. Klaas Boskers and 3rd grandchild for Mr. and Mrs. Peter Ellens.
R.R.#1, Clive, AB T0C 0Y0

MARISSEN: With thanks to God, Harry and Ida Marissen, wish to announce the birth of AMANDA MAY, born June 10, 1981 in London, ON. A sister for Darryl and a granddaughter for Mr. and Mrs. T. Marissen and Mr. and Mrs. F. Saarloos of Aylmer.

NUMAN: We, Jim and Gina (nee Bruining), praise God, the creator of life, for the gift of another precious, healthy child, JESSICA MARIE, born June 8, 1981. A sister for Angela, Christopher, Terry, David and Renee.
R.R.#1, Troy, ON L0R 2B0

NYWENING: Cobie and Clarence thank God for the safe arrival of our son, PETER MATTHEW, born may 17, 1981. A brother for Lisa, John-Paul, Michael and Benjamin. A grandson for: Mr. W. Kiers, Hoogeveen, Dr., and Mr. and Mrs. J. Nywening, Wyoming, ON.
Box 354, Winona, ON L0R 2L0

STRUYK: With thankfulness to God, the giver and creator of life, we, Arie and Mary, joyfully announce the birth of our first born, a son, HARRY JONATHAN, born June 17, 1981, 7 lbs. 9oz. First grandchild for Mr. and Mrs. Harry Struyk, Grimsby, also first grandchild for Mr. and Mrs. Melvin Lautenbach, Vineland.
B6, Apt. #2, Chestnut Court, Beamsville, ON L0R 1B0

VANDERKOOI: "He took them up in his arms, put his hands upon them, and blessed them" (Mark 10:16).
We, Stan and Tina (nee DeGraaf), wish to thank God for the safe arrival of our first child, MELISSA JOY, born on May 3, 1981. 3rd grandchild of Mrs. C. DeGraaf of Woodstock, ON and 2nd grandchild of Mrs. M. VanderKooi of Beamsville, ON. 2nd great-grandchild of Mr. and Mrs. A. Batenburg of Beamsville, ON.
65 Spruce St., Beamsville, ON L0R 1B0

BIRTHS

VAN HARDEVELD: With praise and thanks to God, we, Tom and Rita, wish to announce the birth of our son, ERIC ANTHONY, 7 lbs. 12½ oz. on May 30, 1981. Proud grandparents are Mr. and Mrs. R. DeBoer of Hagersville and Mr. and Mrs. A. Van Hardeveld of Ancaster.
100 Ridge Rd. W., Grimsby, ON L3M 4E7

MARRIAGES

DOPPENBERG-TERPSTRA: Mr. and Mrs. B. Doppenberg and Mr. and Mrs. Y. Terpstra, are pleased to announce the forthcoming marriage of their children, SHIRLEY JOY and SIDNEY JAMES. The ceremony will take place, the Lord willing, on July 10, 1981 at 7:30 p.m. in the Second Chr. Ref. Church, Abbotsford, BC. Rev. H.A. van Hoff officiating.
Future address: 310 - 33298 Robertson Cres., Abbotsford, BC V2S 1Z5

EVANOFF-TACOMA: Mr. and Mrs. Steve Evanoff, are pleased to announce the forthcoming marriage of their daughter, CATHERINE LUBA to BRYAN LAMBERTUS, son of Mrs. Sandra Tacoma, on Saturday, July 11, 1981 at 3:00 p.m. in Sts. Cyril and Methody Cathedral, 237 Sackville St., Toronto.
Future address: 393 Danford Ave., Toronto.

FEENSTRA-ODLAND: Ray and Helen Feenstra and John and Katie Odland, are pleased to announce the forthcoming marriage of their children, RAYMOND and CINDY. The wedding will take place, the Lord willing, on July 3, 1981 in Vauxhall, Rev. Duane Smith officiating.
Future address: Box 296, Lomond, AB.

SCHOUTEN-BARTHEL: Mr. and Mrs. D. Schouten and Mr. and Mrs. P. Barthel, are pleased to announce the marriage of their children, BARBARA ANNE and ROBERT PETER. The ceremony will take place, the Lord willing, on Saturday, July 4, 1981 at 2:30 p.m. in the Maranatha Chr. Ref. Church of St. Catharines, ON. Rev. H. de Bolster officiating.
Address: 5007 Gaetz Ave., Red Deer, AB T4N 4B2

VANDER SCHAAF-BROUWER: Believing that the Lord has brought our children together, Mr. and Mrs. Jack Vander Schaaf of Hagersville, ON and Rev. and Mrs. Peter Brouwer of New Westminster, BC, are pleased to announce the forthcoming marriage of their children, JOANNE JOY and PETER SYBREN. This celebration of holy union will take place, D.V., on July 3, 1981 at 7:00 p.m. in the Jarvis Chr. Ref. Church, Rev. P. Brouwer officiating.
Future address: Main St., Jarvis, ON N0A 1J0

VISSER-BROEKEMA: Mr. and Mrs. Tom Valstar and Mr. and Mrs. John Broekema, are happy to announce the forthcoming marriage of their children, JOANNE and JOHN. The Lord willing, the wedding will take place on June 26, 1981 at 5 p.m. in the Trinity Chr. Ref. Church, 99 Scott St., St. Catharines, ON. Rev. R. Sikkema officiating.
Future address: 68 Dunkelk Rd., St. Catharines, ON

WERKEMA-ELGERSMA: Rev. and Mrs. Clarence Werkema, South Holland, IL and Mr. and Mrs. Andrew Elgersma, Caistor Centre, ON, announce the marriage of their children, JEANIE ELIZABETH and WILLIAM PETER on Friday, May 29, 1981, in Walker Chr. Ref. Church, Grand Rapids MI. The Reverends Clarence Werkema and Bernard Byma officiated.
New address: 164 Rosslyn Ave. S., Hamilton, ON L8M 3J2

MARRIAGES

WESSELING-GEERLINKS: With joy and thanksgiving to our Lord, we are pleased to announce the marriage of our children, DIANE and HARV. The ceremony will take place, the Lord willing, on Saturday, July 4, 1981 at 4:00 p.m. in the Immanuel Chr. Ref. Church of Simcoe, ON. Rev. Slofstra officiating. Mr. and Mrs. D. Wesseling; Mrs. A. Geerlinks.
Future address: 6699 Falconer, Unit 43, Mississauga, ON

ANNIVERSARIES

"Oh give thanks to the Lord for he is good; for his steadfast love endures forever" (Psalm 118:29).
Our parents,

PIETER and RIEMKE FLIKWEERT

hope to celebrate their 30th Wedding Anniversary on June 27, 1981. We, their children, are very thankful that God has given them these years for each other and for us. It is our prayer that God will continue to enrich their lives with his daily presence, and that he will give them many more happy years together.
With love and joy:
Joanne — Grimsby
Dan & Hetty; Rachel, Pieter — Brantford
George & Janet; Joshua — Chatham
Peter — Chatham
Wilma — Chatham
Irene — Chatham
Home address: 43 Allen St., Chatham, ON N7M 5E7

Hamilton St. Catharines
1956 June 8 1981
With thankfulness to the Lord, we celebrated the joyful 25th Wedding Anniversary of our parents,

ANTHONY and ALICE IMANS
(nee Van Tol)

It is our wish that the Lord will continue to shower his blessings on you.
With all our love and congratulations from your children:
George
Margaret
Home address: 231 Vine St., St. Catharines, ON L2M 4S9

1936 July 2 1981
With praise and thankfulness to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

DIRK and GERTIE KUIK
(nee Leffring)

May the Lord continue to bless them in the years ahead.
Congratulations from:
Steve & Betty Kuik — Paris, ON
John & Helen Kuik — Lucknow, ON
Bob Kuik — Grande Prairie, AB
Henry & Anne Annen — Ingersoll, ON
Hank & Freda Kielstra — Windsor, ON
Grandchildren:
Sharon, Sandra, Stevie, Don, Doug, Bill, Darlene, Dave, Rick, Brenda, Jason, Klaas, Stacy, Kathy.
Great-grandchild: Shannon
Home address: 12 Park St., Aylmer, ON

1941 July 5 1981
We are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

JACOB and GRIETJE MEIN
(nee Grootjans)

May the Lord bless them with many more happy years together.
Tina & Ron Hall; Julia — Toronto
Ina & Richard Dykstra; Meredith, Ricky, Patricia, Katherine — Kitchener
Ria & Nelson Snider; John, Kelly — Tottenham
Margot & Jim Schinkel; Christopher — Kitchener
Address: 48 Crescentwood Dr., St. Catharines, ON L2N 4L2

ANNIVERSARIES

Aalten Acton
1951 June 7 1981
"Great is the Lord, and greatly to be praised."
With love and thankfulness to our Lord, we are happy to have celebrated the 30th Wedding Anniversary of our parents,

HENRY and GERDA KUIPERIJ
(nee Bosman)

We thank the Lord for his blessings to us, and pray he will continue to bless us in the years to come.
With love and congratulations from:
Dick & Marilyn; Jonathan, Heidi — Lindsay
Ed & Ruth; Amanda, Laura — Guelph
Leo — Omemee
Ben & Linda (girlfriend) — Peterborough
Nick & Helen — Fergus
Grace — Guelph
Joan — at home
Robert — at home
Home address: R.R.#1, Acton, ON L7J 2L7

Groningen Burlington
1931 July 9 1981
„'k Wil U, o, God, mijn dank betalen."
With thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents,

PIET and CATRIEN NIENHUIS

We congratulate them and wish them God's continued love and care.
Cor — Burlington
Jack & Sharon — Hamilton
Bob & Jennie — Edmonton
Henk & Liz — Hamilton
Ann & Ron — Burlington
14 grandchildren and 4 great-grandchildren
We welcome friends and acquaintances to an open house on July 9, at Trinity Chr. School, Walkers Line, Burlington, from 8 - 10 p.m. Best wishes only.
Home address: 3260 New St., Apt. #218, Burlington, ON L7N 3L4

1946 July 4 1981
"Be subject to one another out of reverence for Christ" (Ephesians 5:21).
With thankfulness to our Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

EELKE and AKKE RYPSTRA
(nee Tjalsma)

It is our prayer that God will continue to bless you and keep you in his care.
With all our love from:
Wilma & Herman Slot; Michelle, Kimberly, Tanya — Ajax
Obie & Ria Rypstra; Joel — St. Ann's
Will & Wilma Rypstra; Kevin, Shannon — St. Catharines
Trudy & Wade Coborn; Matthew — Bowmanville
Annette & Peter Hamilton — Oshawa
Fred & Michelle Rypstra; Stephen — Bowmanville
David — at home
Home address: 84 Elgin St., Bowmanville, ON L1C 3E4

Metslawier, (Fr.) Chatham, ON
July 14
With thankfulness to God, we would like to announce the 50th Wedding Anniversary of our brother and sister-in-law, uncle and aunt,

DONALD and JANE VAN DIJKEN
(nee Sijtsma)

We pray that the Lord may bless and keep them in his care.
John & Anje Dreise-Van Dijken — Trenton, ON
Simon & Dina Dreise — Chatham, ON
Marten & Grace Van Rooyen — Forest, ON
Dick & Mary De Jong — Hastings, ON
Albert & Aleida Dreise — Palmerston, ON
Nieces and nephews
Home address; 32 Allen St., Chatham, ON N7M 5E6

Classified Advertising

ANNIVERSARIES

Nes (W.D.) Glen Williams
1931 July 7 1981
„Verlustig u in de Here, zo zal hij u geven de begeerten uws harten" (Psalm 37:4).
With great joy and thankfulness to our God, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

JAN en SJOUKJE SCHREIBER
(nee Bosgra)

May the Lord continue to bless and guide them.
Love and congratulations from their grateful children:
Gordon & Nellie Schreiber; Joyce, Robert, Andrew — Georgetown
Pete & Alice Schreiber; Judy, John, Sandra, Teddy — Acton, ON
Bert & Alice Schreiber; Sylvia, Martha, John, Derek — Ottawa, ON
Riemke & Dennis Hancock; Timothy, Tanya — Georgetown, ON
Open house will be held on Tuesday, July 7, 1981, from 7 to 10 p.m. in the Anglican Church Hall, Glen Williams, ON.
Home address: 2 Bennett Pl., Glen Williams, ON L7G 2X7

1956 July 12 1981
Calgary, AB Picture Butte, AB
"For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be as one flesh" (Ephesians 5:31).
With thankfulness to the Lord for his many blessings, we wish to share with you our joy and happiness on the 25th Wedding Anniversary of our parents and grandparents,

JOHN and JUDITH VAN DER KOOI
(nee De Roos)

May the Lord continue to bless them with happiness and love in the years to come.
With congratulations and love:
Ann & Albert Kok; Dwayne — Vauxhall, AB
Henry — at home
Ena — Lethbridge, AB
Edward — at home
Alan — at home
Sylvia — at home
Neil — at home
Open house will be held at their residence on Sunday, July 12, 1981 from 1:30 - 5:00 and 9:00 - 11:00 p.m.

OBITUARIES

On June 9, 1981, the Lord took out of her sickness into his health, our loving sister and aunt,

JOHANNA CLAZINA BOERS

in her forty-third year.
Riet & Bart DeVroom — Orillia, ON
Henrika & Cor Kapteyn; John, Corinna, David — Phelpston, ON
Fred & Nelly DeVroom; Jason, Matthew — Orillia, ON
John DeVroom — Windsor, ON
Anita DeVroom — Barrie, ON
Wim & Mya Boers — Veldhoven, Holland
Nico & Jan Willem
The funeral service, conducted by our Pastor Rev. Peter Slofstra, was held on June 12, 1981 in the First Chr. Ref. Church of Orillia.
379 Barrie Rd., Orillia, ON L3V 2S1

On June 3, 1981, the Lord suddenly took unto himself, after a short illness, our beloved brother and brother-in-law,

PETER FOLKEMA

at the age of 61 years. May the Lord grant strength and comfort to our sister Margaret and her children.
Mr. J. Veldhuis — Sneek, Holland
Mrs. A. Lok — Ymuiden, Holland
Mrs. M. Lok — Sneek, Holland
Mrs. B. Lok — Wallaceburg, ON
Mrs. A. De Heer — Rotterdam, Holland
Mr. & Mrs. K. Zuidema — Wallaceburg, ON
Mr. & Mrs. F. Lok — Sarnia, ON

OBITUARIES

The consistory and congregation of the Chr. Ref. Church of Brandon, MB, extend their Christian love and sympathy to Mrs. Huizenga and family in the passing away of their husband and father, our pastor,

REV. JAMES HUIZENGA

who was called to glory, June 9, 1981. May the Lord comfort and sustain them in their sorrow. We thank God for his years of ministry to us.
J.W. Wesselius, Vice-president
J. Gercama, clerk

"Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isaiah 26:3).
On Saturday, June 6, 1981, it favoured our Lord to suddenly take home to glory, our beloved husband and father,

PETER LUBBERS

at the age of 50 years.
Dear husband of Alice Lubbers (nee Benjamins).
Loving father of:
Diane
John & Erica
Gerald & Linda
Joyce
Peter
Glen
— all at home
Home address: R.R.#5, Dresden, ON N0P 1M0

On June 6, 1981, the Lord suddenly took unto himself, into his heavenly glory, our beloved son, brother, brother-in-law, and uncle.

PETER LUBBERS

at the age of 50 years.
Beloved husband of Alice Lubbers (Benjamins)
Son of Mrs. G. Lubbers and the late Geert Lubbers — Sarnia, ON
Luke & Grace Lubbers — BC
Rieks & Femmie Timmer — Holland
Jan & Jantje Jonkers — Holland
Geert & Roely Lubbers — Holland
Harm & Henny Bosman — Holland
Bill & Miny Ridder — Essex, ON
Bert & Joan Lubbers — Seaforth, ON
John & Edith Lubbers — Chatham, ON
Ebel & Diny Kremer — Sarnia, ON
Jim & Audrey Lubbers — Cambridge, On
Ken & Linda Lubbers — Paris, ON
Garry & Sandy Lubbers — Wallaceburg, ON
Ken & Alice Trepanier — Kincardine, ON
Jack & Mennie DeGroot — Sarnia, ON
Nieces and nephews
Joshua 1:9.
Wallaceburg

On June 11, 1981, the Lord took unto himself, our dear father, grandfather and great-grandfather,

FRITS MEYERINK

Gone on before is his wife Trijntje Bloeming.
Always remembered by his children:
Bay & Henry Noppers — Edmonton
Geert & Gesiena Meyerink — Dunnville
Jane & Hank Van zyll-Langhout — Edmonton
Riek & Johannes Koerts — Espel, N.O.P.
Henry & Geertien Meyerink — Dunnville
Fred & Grace Meyerink — Edmonton
Alice & John Woudstra — Edmonton
Marinus & Greta Meyerink — Edmonton
Herma & Jim Van domselaar — Ft. Saskatchewan, AB
45 grandchildren and 20 great-grandchildren
"Jesus said: 'I am the resurrection and the life. He who believes in me will live, even though he dies" (John 11:25).
The funeral took place on June 16, 1981, from Trinity Chr. Ref. Church in Edmonton.

OBITUARIES

On Tuesday, June 9, 1981, the Lord took home his child, and our beloved husband and father,

KLAAS DRUIF

at the age of 53.
Psalm 27:4-6
He leaves behind his loving wife Riek Druif (nee Duenk)
and children:
Jacob
Evelyn
Gerald
Annette
The funeral was held on Friday, June 12, 1981 in the Bethel Chr. Ref. Church, Acton, ON

On June 11, 1981, the Lord took unto himself, our dearly beloved husband, father and grandfather,

YKE OSINGA

at the age of 78. Our comfort is to know that he is with the Lord. He is survived by his wife: Sylvia Osinga-Feenstra, 2 White St., Apt. #205, St. Catharines, ON L2N 1Z2
His children:
Mike & Jenny Osinga — Brantford, ON
Dick & Bev Osinga — Breslau, ON
Sietske & Henk Reinten — Johannesburg, South Africa
Faye & Dick Verkerk — St. Catharines, ON
Wilma & Steve Stelpstra — Burlington, ON
Frank & Shirley Osinga — Caledonia, ON
John & Phyllis Osinga — Caledonia, ON
Jim & Coby Osinga — Caledonia, ON
Joe & Sandra Osinga — Simcoe, ON
Ella & Paul Stigter — Brantford, ON
Pete & Pat Osinga — Hamilton, ON
Also survived by 29 grandchildren.
Funeral service was held June 13, 1981 in the Maranatha Chr. Ref. Church, with the Rev. H.R. De Bolster officiating.

TEACHERS

CALGARY: Calgary Christian School is still in need of qualified teachers in **junior high French, senior high math, physics** for the 1981-82 school year. This school is a kindergarten-through grade 12 interdenominational complex and there are plans to expand to other areas of Calgary. If you are interested in joining the team at Calgary Chr. School, please contact: Ulrich Haasdyk, Principal, Calgary Chr. School 2839-49 St. S.W., Calgary, AB T3E 3X9 or phone: (403) 242-2896.

FRUITLAND: John Knox Memorial Christian School has an opening in a **split grade 2 and 3 class** for the school year 1981-82. Prospective or experienced teachers are encouraged to apply. Inquiries and applications should be directed to: William Slofstra, Principal, P.O. Box 27, Fruitland, ON L0R 1L0 or call: 1-416-643-2460.

GUELPH: Due to continued growth, John Calvin Christian School in Guelph, ON, invites applications for a potential opening in the **primary grades.** Please contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school) or 836-6507 (home).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

TEACHERS

OTTAWA: Teachers required for September, 1981: **senior mathematics** and **science**, for Christian high school. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: Mr. Derek Maggs, Principal, Community for Christian Learning, 307 Richmond Rd., Ottawa, ON K1Z 6X3

PERSONAL

Gentleman, Delft Engineering graduate; lives in rural Lake Orion Township; heavy wooded area; seeks to know Christian lady over 55, living between Windsor and Toronto and Holland Marsh. No children under 20 years old. Prefer teacher or nurse. Purpose is conservative home life with companionship and travel. Send full details with photo; will be returned upon request. Write Box #4633, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Adres gezocht van:
PIET TEERLING, geemigreerd in 1952. Graag contact met: Albert Westerveld, Prinses Beatrix laan 21, Scherpenzeel, (Gld.), Holland.

MINISTERS NEEDED

BROCKVILLE: Are you planning your vacation in Eastern Ontario? Bethel Chr. Ref. church in Brockville, being without a minister, would very much appreciate your bringing God's Word to us on Sundays when you are in our area. Please contact: Mr. H. Breimer, 324 First Ave., Brockville; (613) 342-6844, or Mr. G. VanderWerf, 15 James St. W., Brockville; 342-5240.

MANITOBA: First Chr. Ref. Church, Brandon, Manitoba is in need of pulpit supply during the months of **July** and **August**. Our pastor suddenly passed away. Any minister travelling on vacation, or staying in our area, willing to preach, please contact: Jan Gercama, clerk. Phone: (204) 728-4161 or write: P.O. Box 792, Brandon, MB

ACCOMMODATION

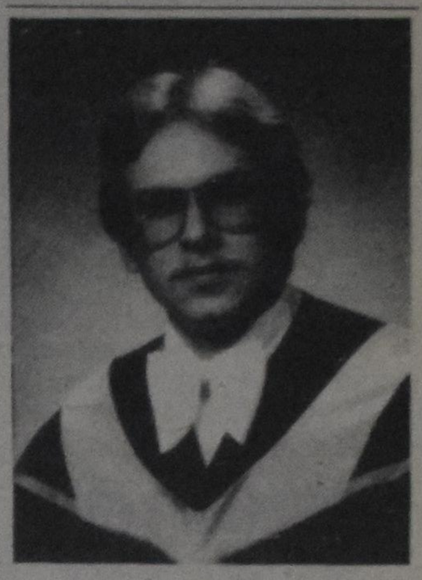
LONDON: Two Chr. Ref. girls attending U.W.O. in London, in September 1981, would like to share an apartment with two other girls. Anyone interested please contact Anita Nyholt in Sarnia at: 1-519-344-5514, as soon as possible.

Clearwater / St. Petersburgh Beach area Florida
FOR RENT:
In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens. 90 minutes to Disneyworld. An ideal vacation place.

RATE:
US $240 per week and up, depends on season
For details / reservations write:
P.O. Box 216, Station R, Toronto, ON M4G 3Z9
or phone evenings:
(416) 445-1359

Crowded?
If you are looking for a new place to live, or conduct your business, try our Real Estate Section.

ANNOUNCEMENT



ALBERT DEVRIES O.D.,
Son of Mr. and Mrs. Berend DeVries has graduated this spring from the University of Waterloo with the degree of doctor of Optometry. Dr. DeVries is a graduate of Calvin Memorial Christian School, and of West Park Secondary School in St. Catharines. He has accepted a position with Dr. Maurice Belanger in Ottawa.

EMPLOY. WANTED

18-year-old female, just completed grade 12, is looking for employment as a **nanny, babysitter**, will help with housework or any other type of job. Preferably live-in and full-time. References available. Please write to: Box #4632, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

YOUNG DUTCH FAMILY, considering immigration, with extensive managerial experience in retail dry goods, seeks position to manage similar business with take-over possibilities. Send letters to: Box #4620, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

HELP WANTED

Wanted: experienced, responsible person for **greenhouse work**. Full time year-round position. Must be able to supervise other employees. Crops grown are pot mums, pointsettias and bedding plants. Salary according to experience. Send resume to: Grootendorst's Flowerland Nursery Ltd., 6360 No. 7 Road, Richmond, BC V6W 1E9

Fruitland John Knox Memorial Chr. School requires a **part-time janitor**, starting September 1, 1981. For information or applications please contact: J. Voorberg, treasurer, **R.R.#2, Beamsville, ON L0R 1B0.** Phone: (416) 563-7052.

GREENHOUSE GROWER wanted in Brantford area, with knowledge in the production of cut mums and special day crops. Full time. Send resume to: **Passmores Flowers**, 291 Erie Ave., Brantford, ON N3S 2H7 or call: 519-752-7885 and ask for Dennis.

FARM MANAGER: needed to operate broiler farm; located **north of Toronto**, near Newmarket; house supplied; salary, company benefits and bonus system. If interested please call: (416) 473-2444 to arrange for an interview.

Pastoral Assistance Needed
The Christian Reformed Church of Georgetown, Ontario, is seeking applications or enquiries from qualified ministers, candidates or others (ordained or un-ordained) to become part of an existing **team ministry**. Our church numbers approximately 190 families and is located in a semi-rural area about 40 miles west of Toronto in beautiful Halton Hills. Please send correspondence to: Rev. J. De Jong, 7 Hillside Dr., Georgetown, ON (CAN) L7G 4W2. All correspondence will be dealt with in strict confidence.

Classified Advertising

HELP WANTED

WANTED: Experienced, responsible person for mixed farm to take primary responsibility for the hog operation. Good three bedroom home provided. For information call: Wyoming, 519-845-3418.

GREENHOUSE OPERATION in Niagara Peninsula, needs reliable person, willing to learn and take responsibility. Pleasant working atmosphere. For information call: (416) 643-1628.

HELP WANTED

PART-TIME LIBRARIAN NEEDED

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Lacombe Chr. School needs a ½ **time librarian**, beginning August 24, 1981. Some training and experience prefered. Apply in writing to: Principal, Lacombe Chr. School, Box 1749, Lacombe, AB T0C 1S0; or phone: 782-6531 or 782-6320

CRWRC wishes to consider teachers with background in languages, language arts, or reading skills, for **literacy positions in Sierra Leone.** Work in cross-cultural settings and/or group communications background would also be helpful. If you are interested, please call 616-241-1691, ext. 193, immediately.

CRWRC wishes to receive applications from people with backgrounds in **social work**, especially group work, for positions overseas. If you are interested, please call 616-241-1691, ext. 193, immediately.

SECRETARY

Salem's Willowdale Clinic is seeking a secretary who will be responsible for secretarial/receptionist duties.

DESIRABLE QUALIFICATIONS:

- A cheerful disposition and loving Christian attitude
- Pleasant telephone manner
- Willingness to work quickly and efficiently
- Typing speed of approximately 55 w.p.m.
- Similar experience desirable

Applicants send resumes and letter of recommendation, by June 30 to: **Laura V. Visser, Salem Christian Mental Health Assoc.,** 26 Burnett Ave., Willowdale, ON M2N 1V1

No phone calls accepted.

Bethesda Cascade Canada

Invites applications for the position of **Director-Therapist**. Applicants must be of Reformed Christian background. They must have the equivalent of a Masters degree in Social Work or Psychology. They must have at least several years experience in providing individual, marital and/or family therapy. Some expertise in developing social service programs is desirable but not essential. Work could commence by February 1, or March 1, 1982. Bethesda Cascade Canada, is an outreach program in professional Christian Counseling by Bethesda Psychiatric Hospital in Denver, Colorado to the people of British Columbia.

Send your inquiries to:

Dr. H.A. Van Belle, Bethesda Cascade Canada,
108 - 10070 King George Highway,
Surrey, BC, Canada V2T 2W4
Phone: (604) 585-1411

EUROPEES VLEES SPECIALIST

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- Enige jaren ervaring op het terrein van de vleesverwerking
- Europese leerschool
- Voldoende kennis van het Engels.

FUNCTIES:

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- Werken in nauwe samenwerking met research, verkoop- en fabricagegroepen
- Leiding van proef- en productiekeuring

Wij bieden een uitgebreid uitkeringspakket en een salaris dat evenredig is aan ervaring.

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Canada Packers Inc., 2200 St. Clair Avenue West,
Toronto, Ontario M6N 1K4
(416) 766-4311

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Well-established auto body repair and paint shop; licensed for used car sales; 3 bay workshop; painting room; offices; parts room; 2 washrooms; and big parking lot. 1980 financial statements are open for inspection for serious buyers.

For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

DAIRY FARMS

235 acre dairy farm in Grenville County; 45 acres tile drained; two houses; new milking parlour; 120 head Holsteins; 150,859 litres MSQ, 597 litres Pool 1 Quota; annual gross $135,000; full line of machinery; excellent financing; Vendor forced to sell through ill health; full price $450,000.

Eric Smith — 1-613-258-3640
H.J. PRATT REALTY INC.
1-613-258-5795

FOR SALE

HOUSE TRAILER, 24 ft. x 10 ft., at Pilgrims Rest Christian Camp on Stoney Lake, Hulls Bay. Contact (416) 293-9255.

HOUSE FOR SALE: Private; 3 bedroom bungalow in Palmerston, ON. Walking distance to Chr. Ref. Church. In excellent repair. Low interest for the right party. Phone: 416-945-4624.

BUSINESS

Like to settle in Central Alberta?

The Ponoka Chr. Ref. Church group would like to assist you in finding a dairy, mixed or grain farm, or a commercial job. For information, write or call: John Braaksma, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2111 or Albert DeWaal, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2557.

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.
Write:
Arabic Department,
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

K. BOKMA CONSTRUCTION
Framers Barns Renovations
General carpentry
Church Street, Fenwick, ON
L0S 1C0
(416) 892-3243

REAL ESTATE

Large Dairy Farm

Near Orillia. 200 acres and 600 acres rented. Dairy barn, approx. 85 tie-ups, loafing barn, box stalls, 4 silos, 3 granaries, full line of equipment, 135 head of cattle. Milk quota of 822 litres #1, and 183073 #2. Active sand and gravel pit. 8 room house, 5 miles from Chr. Ref. Church and Christian school. Asking $750,000.

WALTER DEAN REAL ESTATE LIMITED,
107 Mississaga St. E., Orillia, ON
705-325-6193
or sales rep: Henry Zwiers,
705-326-4131

CAGE LAYER FARM

Egg Layer Farm, 24,200 production quota; two poultry barns, fully automated, complete farmatic feed making set-up with grain storage; also modern barn with automatic feeding, milking parlor and milkhouse for beef or dairy; 2 cement silos with unloaders; large implement shed with heated shop; modern 8 room home with in-ground heated pool; 100 acres systematically tiled; Established self-service egg business; a 10,000 transfer productive quota welcome; all buildings relatively new or built-up to new standards. Priced to sell; terms available.

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evenings call Paul Kueneman
(519) 881-1238; representing:
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M.L.S. Realtor
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CALENDAR of EVENTS

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June 26-28	Trenton Christian School, 25th Anniversary/Homecoming weekend. For more information contact: Homecoming Committee, c/o J. Egas, R.R #1, Carrying Place, ON K0K 1L0, or phone: (613) 392-1378.
July 1	Frisian Picnic in the Pinehurst Conservation Park, Paris, ON.
July 14-16	Calvinette counselors convention, Hamilton, ON.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON.
July 31-Aug. 3	23rd annual AACS family conference, "All the King's Players," on the place of art in the Christian life; Niagara Chr. College.

CONCERT: The Dutch choir Ijsselmeerzangers —
June 20 - Strathroy: St. Andrews Presbyterian Church
June 26 - Grimsby: Mountainview Chr. Ref. Church.
June 27 - Toronto: Second Chr. Ref. Church.
Time: 8:15 p.m.

Alberta and British Columbia

Aug. 1-3	Bulkley Valley Family Conference at Pine Crest Resort. Speaker: Rev. A. Kuyvenhoven on "Covenant Living." Phone: 604-847-3958.
Aug. 27-30	Alberta AACS Conference at Gull Lake; topic: "Communication. Speaker: Dr. H. Van Belle.
Aug. 23-30	Billy Graham Crusade, Calgary, AB.

Miscellaneous

July 31-Aug. 4	Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
Sept. 17-19	International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Jul.3	Thurs.Jul2	Fri.Jun.26-10a.m.	Thur.Jun.25-10a.m.
Fri.Jul.10	Wed.Jul.8	Fri.Jul.3-10a.m.	Thur.Jul.2-10a.m.
Fri.Jul.17	Wed.Jul.15	Fri.Jul.10-10a.m.	Thur.Jul.9-10.m.

Books

Theology

Kung: Interesting, but off course

Does God Exist? by Hans Kung; Doubleday, Toronto, ON, 1980. Reviewed by Rev. Allan C. Groen, Winnipeg, MB.

Maverick Catholic theologian Kung has written another very large and worthwhile book. This book is meant as a companion for one of his previous books, *On Being A Christian*. And indeed, the two compliment each other. In a way, it seems to me, the book *Does God Exist* should be the first in the series.

In this book, Kung asks: "Is it reasonable to believe that God exists?" This is not a question that was really urgent until the Age of Science, and that's the reason for beginning the historical part of the book with Descartes, the first modern thinker.

Kung reviews how numerous major thinkers have answered the question, and the reasons for their answers are given in detail.

One of the main benefits of this book is this historical part, for here Kung gathers masses of interesting material. The book is almost like a university course in modern thought, focussed on the God question. You meet Descartes, Pascal, Wittgenstein and Hegel. There are lengthy sections on Marx, Darwin, Freud and Nietzsche. And there is a parade of less familiar figures from the sciences, philosophy and literature.

A plus is that the book is set up in such a way that you can read the section on some thinker of your choice without having to plow through the whole massive book. It seems to me that one of the most interesting sections is the one on Freud. It incorporates most of the material of one of Kung's previous books which dealt exclusively with Freud. This sections helps us to see why so many of us have often been just a bit suspicious of psychology. Not that such suspicion is always warranted, mind you.

A very important conclusion, for Kung at least, is that: modern science has completely undermined the understanding of the world which dominated all thinkers prior to Descartes, also such men as Luther and Calvin. An entirely new paradigm or understanding of the world is called for. Moreover, says Kung, Christian orthodoxy is itself undermined. In effect, therefore, the way all the teachers of the church understand Christianity, in so far as it was based on the old world view, has turned out to be seriously in error. And Kung believes that many theologians to this day are working with an obsolete understanding of reality.

This is the basic underlying principle which has led Kung himself time and again to a confrontation with the Catholic Hierarchy. And in this book, too, Kung again challenges the Church in no uncertain terms.

To see the issue clearly, listen to how provocative Kung can be. This is the key sentence: "The medieval world picture must be abandoned and the modern world picture consequently adopted, the result of which for theology itself will undoubtedly be the definitive transition to a new paradigm."

This leads Kung to challenge the teachings of the Church as traditionally understood. Kung would insist that this challenge is for a better, more biblical understanding of God. But what he says must surely rankle the authorities in the Catholic Church.

"For all the more far-sighted in theology and Church (that's Kung, A.G.) there can be no doubt about the necessity of *persistence*. It is no longer sufficient to permit a conservative disposition, anxiety about faith and a long-cultivated tradition (and this holds also for Protestant and Orthodox churches), to lead us to pass over in silence, the definitive collapse of the ancient and medieval world picture, simply to ignore the obsolete world horizon of the traditional doctrinal statements, and thus in practice to offer a bisected scholasticism."

Here another useful facet of the book emerges. For we, too, are challenged. If we believe that we have to hold traditional views, then what will our answer be to the many problems posed by science? Kung is right: we can not adopt the policy of an ostrich, and pretend no problems exist. From this book we learn at least what the problems are, although we might not like the answers too well. But then the challenge is to come up with better answers.

Another important question relates to revelation. How do we know anything about God at all? Here Kung radically rejects many things taught by the Angelic Doctor, Aquinas. He does not believe we can adopt the way of natural theology. But neither does he wish to land in the school of dialectical theology of Karl Barth, for Kung believes that Barth rejected natural theology too radically. Here Kung comes down fairly close to the Belgic Confession, Art. II.

Most Reformed people will find a lot to disagree with in Kung's own outlook. It is too bad that so often he seems to jump from the traditional Catholic outlook into the arms of what, for want of a better term, I will call liberalism. But that's where he lands up because of his rejection of the fundamental outlook of men like Luther and Calvin.

Therefore, after reading all the fine historical material, with all the sensitive and fascinating evaluations from which there is so much to learn, the last third of the book leaves me feeling a bit sad. No wonder the Pope had to say no to Kung. For different reasons, so do Reformed Christians.

Biography

Friendship factors

Thank You for Being a Friend, by Jill Briscoe; Doubleday and Company, Inc., Toronto, ON, 1980; clothbound, 192 pp.; $11.50. Reviewed by Elsey H.M. Sneep, Chatham, ON.

Having heard Jill Briscoe in person at a Women Alive Conference it can be truly said, as Mrs. Billy Graham stated: "Jill is disarmingly honest, brilliant, creative, courageous and caring." Her book points out how, from her childhood in England, through college years in that country, until today as a minister's wife in Milwaukee, U.S.A., she has been led by God, whom she refers to as The Eternal.

God uses people to convict us of sin, to learn about him, to keep us from self-pity and pride, to pray with and for us, to strengthen us and to be our example. The women, whom God has used to accomplish his plan in the life of Jill Briscoe have been portrayed with honesty and appreciation. She writes, as she talks, with enthusiasm. She is a loving wife and mother, yet her shortcomings too have been honestly described.

Jill Briscoe is aware of the gifts God gave her and she has been able to be of service to him, wherever he placed her.

Readers may object to the constant use of the phrase: The Eternal said. She lives according to the Eternal's law, which is sweeter than honey, finer than gold; and when a thought of spiritual guidance or clarity comes to her, she gives The Eternal the credit for it. She has learned to heed and obey the guidance of God. We sing: "O, he walks with me and he talks with me," but yet often do not realize that he is speaking in our hearts, urging us to follow his leading or heed his reprimanding us.

It is a book to which many women, young and old will relate, and it can be recommended without hesitation. Having read *Thank You*, you may also enjoy other books by this author.

Demography

The post-war babies: A unique generation with an ominous future

The Big Generation, by John Kettle; McClelland and Stewart Ltd., Toronto, ON, 1980; cloth, 255 pp.; $16.95. Reviewed by Jenny Oldengarm, Harriston, ON.

The 1966 census showed that one-third of our entire population had been born in the preceding 15 years. This large group of people (born between 1951 and 1966) has been called "The Big Generation." Its members have never known war, poverty, absence of television and nuclear technology. The author, a futurist, outlines the factors which formed and influenced the Generation.

Many parents of the Generation, having survived hard times themselves were determined that their children would have every opportunity to achieve the good life. Education became available for everyone. The sheer number of children competing for space and attention, caused enormous pressures on the school system. The schools and families emphasized creativity and self-expression. As a result, the Generation tends to function poorly in a planned, structural environment. Members of the Generation are now in the job market in an economy that is not equipped to handle them. Unemployment and a disenchantment with the political system have caused a backlash already. But apparently this is only a beginning of the unrest to come.

Traditional family structure and values are also under severe pressure, with men and women becoming equally well-educated and conscious of a choice in lifestyle, with birth control, common-law relationships and financial independence as options. Kettle describes implications for the future of health care, pension plans, and the political process, when the Generation comes to the age of retirement. None of the facts given are very reassuring that the stability in the social and political process will be dominant.

The Big Generation is an informative and interesting book to anyone who has ever spent any time wondering about the perplexing behaviour of the youth of today.

It may shock the reader into an awareness and realization that, in order to deal effectively with the problems of today's society, it must be recognized that the Generation exists as an identifiable entity, which has matured in the absence of a positive set of values.

There is a search for meaning going on by members of the Generation. In the face of much documented evidence, Christians must strive to show that the lifestyle arising out of a deep faith commitment is a very viable alternative to the individualistic lifestyle which is also currently being questioned.

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